

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. IV, No. 8

(Price 10 Cents)

DECEMBER 3, 1910

(\$3.00 a year)

Whole No. 86

CHRONICLE

Reading for Seminarians—New Pennsylvania Station—Uprising in Mexico—Canada—Great Britain—Ireland—France—Emperor William Visits Beuron—Germans Cannot Have American Beef—Vienna—Bohemia—Portugal 169-172

QUESTIONS OF THE DAY

The Immaculate Conception—Beginnings of Italian Socialism—A Modern Vitalist—Canadian Patois—The Pre-Reformation Churches in England: A Mood—A Dramatic Incident.....173-180

CORRESPONDENCE

The Catholics of Ecuador—Consecration to Our Lady of Guadalupe—After the Passion Play—Jews Protest Against Nathan's Attack on the Holy Father—Rhodesia's Diamonds.....181-183

EDITORIAL

Tolstoy—Turning from Diaz—Base Proselytism—The Mutiny at Rio de Janeiro—A Protestant Bishop on Unity.....184-187

SOME FRIENDS OF MINE. III—The Notary. 187-188

LITERATURE

My Mark Twain—Melchior of Boston—Our Lady's Lutenist—The Old Mill on the Withrose—History of the Telugu Christians—Sermons of St. Bernard on Advent and Christmas—Books Received188-190

EDUCATION

Sixteenth Annual Report Superintendent Philadelphia Archdiocesan Schools.....190

PULPIT, PRESS AND PLATFORM

Protest Against Recognition by the United States of the New Republic of Portugal.....190

SOCIOLOGY

Statistics of the Jews—City Laborers Unfit for Heavy Work—Hindus Kept Out of Canada—Tricks of Usurers—Eleventh Annual Meeting of the National Civic Federation.....191

ECONOMICS

Imports of Milk and Cream from Canada to the United States—Europe's Imports of Wheat—

Prices of Meat Falling—A Huge Cunard Turbine Steamer191

ECCLESIASTICAL ITEMS

No Disunion Among the Bishops of the German Empire—Celebrating the 125th Anniversary of Old St. Peter's, New York—Golden Jubilee of St. Vincent de Paul's Church, Brooklyn—Alumni of Sulpician Seminaries Meet in Baltimore. 191-192

PERSONAL

Alfred J. Talley—Very Rev. John Ward Appointed Bishop of Leavenworth—Tablet in Memory of Rev. Herman Blumensaat, S.J.....192

SCIENCE

Refrigerated Air for Blast Furnaces—The Band Spectrum of Cyanogen—Copper-Clad Steel—How Oil Pools Are Formed—Ruebel Bronze. 192

OBITUARY

Sister Mary Agnes Moran.....192

CHRONICLE

Reading for Seminarians.—The recent *Motu Proprio* against Modernism prohibited the circulation of any kind of newspapers, periodicals, reviews, etc., among the students of ecclesiastical seminaries, and in the houses of study of religious orders and congregations; even the most orthodox and official seemed to come under the ban. A number of bishops having written to ask a definition on the subject, Cardinal De Lai, Prefect of the Consistorial Congregation, has, by the direction of the Pope, written a letter to Cardinal Vaszary, Primate of Hungary, communicating to him and other bishops the formal decision, in which he says:

"The mind of our Most Holy Father is that the law is to remain established which prohibits journals and periodicals, even the best, which treat of the political affairs of the day, or of the social and scientific questions which crop up daily and have not yet found a definite solution—these, I say, are not to be freely left in the hands of the students. There is, however, nothing to hinder the Superiors or Professors of a seminary, when scientific questions are discussed, from reading to the students, or handing to them to read in their presence, articles from some newspapers or periodicals which they may deem useful or opportune for the instruction of the students. But periodicals which contain nothing contentious, but only religious news, the disposition and decrees of the Holy See, the acts and ordinances of the bishops or others which, although periodicals, are merely readings promoting faith and piety, may, with the ap-

proval of the superiors of the seminary, be allowed in the hands of the students out of study hours, or of the time prescribed for the other offices."

New Pennsylvania Station.—On Sunday, Nov. 27, the Pennsylvania Railroad opened its North River tubes, the new tunnels and extensions and the whole of its great station in New York, thus binding together New York, Long Island and New Jersey. Work on the North River tubes was begun on June 10, 1903, and the borings were completed on October 9, 1906. The buildings of the station began on May 1, 1904. Most of the actual work of construction was completed on all parts of the undertaking by August of this year, but the installing of signalling and interlocking devices could not be completed while the heavier work was in progress. Time was also necessary to provide and train a large organization to make ready for use this largest of sub-surface terminals.

The North River division of the tunnel has a length of 13,700 feet. The actual length of the tunnel under water is 6,100 feet. At the Manhattan end of the tunnels the tracks are carried to the station in a closed subway to Ninth Avenue, and then through an open yard into the station. Between Thirty-first and Thirty-third Streets are twenty-one parallel tracks, all so connected by switches that a train can be moved from any one track to any of the others. Ninety-seven feet below mean high-water mark is the lowest depth reached by the tubes. Five hundred buildings were demolished to make room for the new station, and \$100,000,000 was

spent in its construction and equipment. The tracks in the building are all under ground and upon various levels. The waiting room, whose ceiling is 150 feet high, is 277 feet by 103 feet, and constitutes a great promenade. Unlike most railway stations, there are no chairs or benches in the room, but these are provided in the separate waiting rooms for men and women.

The façade in Seventh Avenue is composed of a Doric colonnade. Each of the columns of granite is four feet six inches in diameter, and thirty-five feet high. The columns are doubled at the main entrance and at the entrance for carriages. Above the central colonnade is a clock, having a dial seven feet in diameter. Electric engines will draw all trains in and out, and there will be no smoke in the new station, nor in any of the long subway passages. Illumined by the reflected light of electroliers, the waiting room appears to justify the boast of the Pennsylvania officials, that it is the most imposing thing of its kind in the world.

Uprising in Mexico.—On November 18, a detachment of police of the city of Puebla undertook to search the house of one Aquiles Cerdan, who was supposed to have secreted a store of rifles for use against the Government. Cerdan was an avowed partisan of Madero, and held suspicious meetings in his house. The police found the house barricaded and defended by something like a hundred men, for the news of the impending search had reached the owner. Revolvers and rifles and, for the first time in Mexican history, dynamite bombs were used against the attacking force. State militia and regular troops were summoned to the support of the police. Major Frago, of the State militia, was seriously wounded, captured and carried to an apartment; Chief of Police Cabrera was killed. While the attacking force was battering down the massive doors of the building, the defenders made their escape, but the wife and the sister of Cerdan were captured. After lying concealed in a hiding-place for fourteen hours, Cerdan was shot by guards while he was trying to make his escape. Fearing a general riot, the stores were closed, the streets were deserted, and the flags of the foreign consuls were displayed. The revolutionary movement appeared in all the northern States; but after a few trifling successes, it was suppressed by the Government forces. Its lack of men and means shows that Mexico is far removed from the time when successful revolutions could be arranged overnight.

Canada.—The Liberal Association of Winnipeg, reached with difficulty a resolution in general terms approving a lower tariff in favor of western agricultural interests.—The *Wolverine*, reported lost on Lake Winnipeg, went ashore, but all on board have been saved. Some of her crew reached Selkirk, whence a relief party has been sent out to fetch the rest.—The friends of Nathan, in Montreal, propose to ask the courts to de-

clare Mayor Guerin disqualified, on account of malfeasance, which is to consist in this, that he had the cost of telegraphing the council's protest to the Holy Father, paid out of the petty cash, instead of asking an appropriation from the council. Such trivial persecution, though annoying, must redound to the Mayor's profit.

—The *Royal George* reached Quebec with a case of cholera. Her passengers and crew were quarantined; the ship was fumigated and released.—Lord Strathcona has added \$200,000 to his previous gift for promoting physical and military training in public schools. His gift is now a million.—Sir John French's report on the militia has been laid before parliament, a very severe document, the gist of which is, the material is excellent, the formation, especially that of officers, is worthless.

The children of American settlers in some parts of Alberta object to sing English patriotic songs in school, and the school boards have ordered such songs to be omitted. This has caused considerable indignation in some, who think that the songs should have been continued and the American children excused from taking part in them. A little reflection will show that such a course would have been most unwise. It would have fostered a spirit of antagonism it is most necessary to avoid, since the daily refusal to sing would have been a positive daily assertion by the children of that antagonism, the more so as the number of American children is large. This shows that the American immigration will be a cause of trouble unless it be handled very wisely—300,000 immigrants entered Canada in the present year.

—Sir Richard Cartwright spoke in the Senate in favor of reciprocity, saying that it would promote an alliance between England and America which would help to general disarmament. He acknowledged that others may be of a different opinion, and it seems that the commercial and manufacturing interests are almost universally opposed to the idea.

Great Britain.—Lord Lansdowne has submitted proposals for the reform of the House of Lords, which may be presumed to express the mind of the Unionists in the late conference. First, the number of its members is to be reduced and mere peerage is not to give the right to a summons to it. Second, all rights over money bills are renounced provided safeguards against "tacking" are established. Doubts as to whether a bill be purely financial are to be settled in a joint committee. Third, differences regarding other bills in two successive sessions or lasting, at least, a year, are to be settled in a joint sitting. Should the matter be very grave, and not as yet submitted to the people, the electors are to be consulted by means of a referendum.—The younger Unionists began the electoral campaign with gibes and personalities, a dangerous course, as their opponents are Churchill and Lloyd George, masters of that particular style, who have seized at least one of their smart sayings and turned it against them effectively. The older men are pointing out that the

question involves a grave constitutional change. Those who do not wish the change to be made along radical lines must put aside every other matter for the moment and vote with the Unionists. The general opinion of critics outside England is, that this is their only chance of success and that above all they must keep the "backwoods" peers off the platform.—Lloyd George spoke to an East London constituency. The National Anthem was shouted down. He made a bitter attack on the Lords, claimed that the returning prosperity is God's blessing on his budget, promised more pensions and insurance against unemployment, and recommended a Socialist named Lansbury to their suffrages. The enthusiasm he excited was most intense.—Hilaire Belloc refuses to support the ministry, declining "to give at the bidding of the party machine a blank cheque to Churchill, Asquith, Haldane and the rest."—Asquith is full of promises of future legislation, payment of members, reversal of Osborne judgment, the admission into Parliament of a female suffrage bill, provided he be returned to power.—The "Suffragettes" have been rioting. They attacked Messrs. Asquith and Birrell, injuring the latter so severely that he has had to cancel his public engagements. They broke the windows of these ministers and of Winston Churchill.—Parliament was dissolved November 28. Insurance at Lloyds is equivalent to odds of 4 to 1 in favor of the Liberals.—The plague situation in Suffolk grows more serious. Dead rabbits and hares have been found in East Kent. All sorts of precautions are being recommended by the authorities who, strange to say, seem to know nothing of the admirably effective work of the American Government in San Francisco, Honolulu and Manila.—The Birkbeck Bank has sustained a great run caused by the circulation of an anonymous letter connecting it with the Charing Cross Bank. The bank offers a reward of £200 for the discovery of the writer.—The Lower House of Canterbury Convocation has been discussing Prayer-book revision, and recommends the change in the prayer for Parliament, of the words, "Our most religious and gracious king," into, "Our sovereign lord, the king." The abolition of the declaration against transubstantiation, etc., has evidently destroyed the sovereign's official character as a "religious king."—Rioting in the South Wales collieries has been renewed.—Two great estates, that of the late Charles Morrison, eleven million pounds, and that of the late Alfred Beit, eight million pounds, are being settled. The death duties will be three million pounds, about 15¾ per cent.

Ireland.—Mr. Redmond, on his return to Ireland from his successful American mission, was received with extraordinary demonstrations of welcome in Cork and Dublin and the cities en route. He spoke warmly of the reception he had received in the United States from all classes of the people. His meetings were crowded and Governors, Bishops, Senators, Congressmen and Mayors were on the platform. All Americans, from the Presi-

dent down, were in favor of Home Rule for Ireland. Some \$150,000 was the material result of the visit, but the moral result was greater. Referring to sneers at the use of American money he quoted the answer of an American statesman: "Ireland ought to be no more ashamed to ask material aid from America to help her to win her liberty than America was ashamed to ask material aid from France when she was winning her liberty." American public opinion on Ireland's side is an impassable barrier to an Anglo-American alliance till Irish liberty shall have been granted. It was false that he had lowered the National Flag in America. An Irish Nationalist by race, tradition, instinct and training, his dominant purpose was to win self-government for Ireland and he was now returning to Parliament to wrest it from the necessities of English parties.—The controversial features of the Budget will be held over till after the election, thus permitting the Irish party to support the government. The part of the Budget which has just passed the Commons contains a provision eliminating certain disqualifications in the Old Age Pension Bill, which will specially benefit Ireland. The announcement that the Liberals if returned will introduce a Payment of Members Bill should be particularly acceptable to the Irish Members.—It is thought that the Nationalists will be returned in their present strength, and may possibly gain one or two seats from the Unionists. A truce was proposed between the two Nationalist sections, but without effect. Mr. O'Brien, whose friends are expected to lose one or two seats from a total of ten, contends that Mr. Redmond has broken up the Conference and thereby destroyed the only immediate hope of Home Rule. Mr. Healy is suspicious of Mr. Asquith's reticence and of the kind of Home Rule he should favor, but would accept any provided the financial provisions are sound. Mr. Balfour in declaring that "the Government is going to attempt to destroy our Constitution in obedience to the will of American subscribers" and "we are governed by factions of men who care nothing for your empire or country," has made anti-Irish domination the Unionist slogan, so that whether the Liberals wish it or not, the Irish question is bound to be in the forefront of the electoral battle.

France.—The statistics of criminality, published annually in France, made their appearance in the *Journal Officiel* early in November. The official figures make distressful reading. Crime is rapidly on the increase among youths between the ages of seven and twenty years. As the record runs, "the percentage of criminality added by the youth of the country to total criminality of the nation has notably increased." Nor is this the whole story. "As regards children under seven years," says the report, "the figures given do not furnish a complete idea of the prevalence of evil-doing." It appears that minors haled before the courts at this tender age are dismissed with a warning and no record is made of their appearance to answer charges. A rather naive reason of the situation is ad-

vanced in the *Journal Officiel*. "The increase is due," says the writer, "to a lack of surveillance on the part of parents and to a non-frequentation of the schools." Some one commenting on the report in *l'Echo de Paris* has this remark to make: "The excuse alleged shows at once the helpless infirmity of the authorities and the culpable illusion of those who pretend to justify them contrary to all evidence." The real reason of the lamentable increase of crime among the young, which the official records cannot conceal, is, he adds, the frequentation of schools in which the very name of God is tabooed. And he comments further on the unsavory outcome of the lay schools established with so great a flourish by the government twenty-five years ago. The parents trained in them fail to safeguard their little ones, the little ones now being formed in them grow in wickedness year after year. —At the closing session of the Catholic Congress recently held in Lille, Cardinal Luçon gave a strong address on the school question. He affirmed that the success of the free-thinkers' efforts to laicize the schools of France would not merely de-christianize their country, they would rather make it atheistic. French normal schools to-day, said His Eminence, are practically atheistic, and they who are trained in them, go forth to teach what they have learned. Catholics must not falter in their struggle for the liberty of the school until they shall have won complete success in their just demands.

Emperor William Visits Beuron.—The German press reports a noteworthy utterance of Germany's ruler during his visit to the Benedictine monastery at Beuron, November 13. Addressing the abbot and a number of Catholic dignitaries gathered to welcome the Emperor and his party, William said: "I look to you to help me keep my people religious. This is very important, as the twentieth century has set loose ideas which can be successfully combated only with the help of religion and the support of heaven. My crown can guarantee me success only when it relies on the word and personality of Our Lord. The governments of Christian princes can be carried on only according to the will of the Lord. The altar and throne are closely united and must not be separated." The Emperor went to Beuron chiefly to see the heroic bronze crucifix presented to the monastery by His Majesty a few weeks ago, but his announced visit of half an hour was drawn out to an hour and a half, so interested did he show himself during his tour through the Monastery buildings to examine the notable art treasures and the splendid library with which the Beuron Benedictines have enriched their ancient abbey.

Germans Cannot Have American Beef.—The stormy scenes looked for at the reopening, on November 22, of the Reichstag's sessions, after a recess of six months, failed to appear. The body met, and with no more formality than might have marked its proceedings had it adjourned but the day before, began at once the con-

sideration of the order of the day. The interpellation announced by the Socialists regarding the high price of meats, which it was thought would provoke sharp discussion, owing to the opposition of the Agrarian party, was made to almost empty benches. Vice-Chancellor Delbrueck, Minister of the Interior, made known the Government's position in unmistakable terms. He explained how at the solicitation of the South German government Chancellor von Bethmann-Hollweg had sanctioned the import from France of a fixed number of cattle and swine weekly. Importation of cattle from America, he added, originally prohibited, owing to the prevalence of Texas fever, cannot be permitted on veterinary grounds, and American fresh beef was barred for the same reason. But if this prohibition were abrogated such importation would still be impossible, owing to the meat inspection law, which requires fresh beef to be imported in whole or half carcasses with the internal organs intact.

Vienna.—The great open square facing Parliament House was the scene last week of a strong demonstration in favor of cheaper meat. The high prices prevailing for months past have become a source of wide-spread complaint and the promoters of the demonstration used the opportunity to arouse their followers against alleged favoritism in the policy of the Government towards the agrarian party. Ten thousand Social Democrats marched in the parade bearing banners on which were inscribed demands for the reduction of the meat tariff, so that importation of that commodity from Argentina might be facilitated and prices be reasonably lowered.

Bohemia.—The Landtag, following the conditions described in last week's chronicle, adjourned *sine die*. No good results apparently were to be expected from the further deliberation of the compromise committee, to which the grievances of Czechs and Germans had been referred, after its futile attempts during many weeks to arrive at a satisfactory settlement between the two parties. The outcome may prove a serious matter to the Kingdom. Many questions touching the country's welfare await solution, and nothing can be effected until a peace compact shall have been entered into by the contending factions.

Portugal.—The provisional Government has revoked the decree of exile pronounced against Queen Maria Pia, grandmother of Manoel. She has sent a confidential servant to Lisbon, to collect her personal property and convey it to Italy. Ex-premier Franco was arrested for abuse of power in connection with his services to Dom Carlos. He was released on two hundred thousand dollars cash bail. The hierarchy met in Lisbon under the presidency of the Patriarch to provide for the welfare of the Church under existing conditions.

QUESTIONS OF THE DAY

The Immaculate Conception

Many to-day find religion a fascinating study. It gives scope to the imagination; and so books are written about it, people talk about it, indeed one can hardly find a more acceptable subject for the conversation of a well-read company. Yet in such companies religious persons are often few; for too often those finding the Christian religion most interesting objectively, are the very ones to profess the least subjective need of it. It enters into their personal lives no more than Totemism or Fetichism. They read the Gospels and the Upanishads with the same aloofness; and our Lord Jesus Christ is no more to them than Buddha. Of what faith is, the world of culture has not, as a general rule, the vaguest notion.

This does not mean that the men and women belonging to it are not members of sects commonly styled Christian. Some may be even ministers in their sects. A clergyman, speaking in a splendid building named after an Apostle who gave himself to a cruel death for the faith of Christ, told his hearers lately that he did not believe in the reality of Adam and Eve. An influential periodical of the same sect joins the *Independent* in railing at certain Presbyterian ministers, calling them "Bibliolaters" because they maintain the historical truth of the Pentateuch. A person of that type once asked me whether the Catholic Church held as matter of faith the accounts given in Genesis of the Fall. On my answering in the affirmative, he rejoined: "I am sorry to hear it. I thought better things of the Catholic Church." I pointed out that it is a fundamental doctrine, and he was quite surprised. Yet it is clear that the fall of the human race in Adam's disobedience lies at the foundation of Christianity. Redemption presupposes the Fall and implies the Incarnation, and without the Incarnation there is no Christian religion. Take away the Fall, and St. Paul's epistles are so much waste paper. Until modern faithlessness appeared, not only to Catholics, but also to nearly every Protestant, all this was self-evident.

That it is not so to-day outside the Catholic Church, is due to the great error of these times, the persuasion that there is no dogma, that religion is exclusively a matter of conduct, and not primarily a matter of belief. This necessitates the denial of the Incarnation; since to admit that God "has spoken to us through his Son" would involve logically the obligation of accepting such a revelation. Hence, therefore the rejection of the Fall and of the Redemption. Hence, too, all the indignities done to her whom through long centuries all Christendom acclaimed "the glorious and ever Virgin Mother of God." The error is to be met, therefore, by reaffirming the great facts of the Incarnation, the Word made Flesh, and the consequent dignity of Mary His Mother.

These stand or fall together. They might, therefore,

be reaffirmed simultaneously; or one might be reaffirmed formally; the other, implicitly in that formal reaffirmation. The first Protestants denied Mary's prerogatives and her place in the scheme of Redemption, as things injurious to her Son; and, as the result, we see Protestantism generally apostatizing with regard to Our Lord's Person, Mission and Incarnation. This may be a reason why in His wisdom and providence, God decreed to summon the world to return to faith, by the reassertion of Mary's dignity.

Because God is infinite He can draw good for men out of every evil. That He does so for all who will accept the good, every Christian must believe; and in His government of the Church we find the confirmation of our faith. Heresy after heresy arose to be condemned; but no condemnation left the faith in the same condition as it was in before. To the Church at its foundation our Lord committed the fullness of the Catholic faith; but it was not always taught to the faithful with the same explicitness. It was the examination and condemnation of each successive heresy that conduced to the fuller exposition and clearer definition of the deposit of faith. And so the disturbances of Arianism, Monophysitism, Nestorianism, Donatism, Pelagianism left Christians the richer in their explicit knowledge of Our Lord's Divinity and Incarnation, and of the intimate connection with these of Mary's prerogatives, of the nature of the Church and the Sacraments and of the workings of Divine Grace. It is not wonderful then, except to those who, making void Christ's promises, deny the Church to-day to be the living Church of other times, the organ of the Holy Ghost, that out of the Protestant heresy should have come to us, among other things, a defined knowledge of the Immaculate Conception as contained in Divine revelation from the beginning.

For this is no new doctrine. On the contrary, it is part of the oldest revelation, of what the cultured, faithless world we spoke of, calls the Eden myth, but which for us culminates in the *proto-evangelion*, the first Gospel-message, the promise to our first parents of the Redeemer by whose merits they were forgiven, and who should restore to mankind all it had lost in Adam's sin. The words are few, and in the fullness of their sense obscure, as the weighty words of God must always be to the mere human intellect; but to the Church, enlightened by the indwelling Holy Spirit, nothing is obscure. Under her guidance we read them and penetrate their meaning:

"I will put enmities between thee and the woman and between thy seed and her seed.

She shall crush thy head, and thou shalt lie in wait for her heel."

The seed of the woman is Christ, our Lord, who, St. Paul tells us is the second Adam. Between Him and the devil and all the fallen angels with all their ceaseless warfare against mankind, is to be absolute enmity, of which the climax is to be His triumphant victory and their utter overthrow. With Him is joined, on terms as equal

as can subsist between the Creator and a creature in this absolute enmity, "the woman." Who is this woman? Is it Eve, the devil's victim in the first attack of the world-long war? Is she to be raised to such an association, while to Adam is left the temporal consequences of his sin? This cannot be. His partner in grace, falling with him in their sin, she must be the companion of his punishment. The second Adam takes to himself a second Eve, not her to whom was addressed the sentence: "I will multiply thy sorrows," but her to whom the infallible Church applies the divine words: "Thou art all fair and there is no spot in thee," that is, her who never was to be otherwise than at enmity with the devil, and therefore never to be subject to sin. Mary, therefore, was not only by a wonderful privilege to be free from actual sin during her life, but also by a singular privilege to be free from original sin by the reception of sanctifying grace simultaneously with the first moment of her existence.

Understanding this, one goes over the liturgies of the Church, the feasts and offices in honor of the Mother of God, the writings of Fathers, Doctors and Saints, the constant belief of the Christian people, and to his heart's great joy finds how consonant all are with the definition of the Catholic faith uttered not sixty years ago by Pius IX. He is not surprised to hear an occasional voice apparently discordant, for Saints and Doctors and Fathers are not infallible. Moreover, the voice is, generally speaking, discordant only apparently, it is uttered by one who has not grasped the question as it is our privilege to grasp it under the unerring guidance of Holy Church, so that it is not hard to show that had such a one enjoyed our advantages, his voice would have blended with ours in saluting the Immaculate Conception of the glorious and ever Blessed Virgin Mary.

There are well-meaning people outside the Church persuaded that, in defining this dogma of the Catholic faith, the Church has honored Mary unduly at the cost of the honor due to God. They think we hold Mary's perfect sanctity to be hers, as it were, by right, whereas by right only God is holy, and take her out of the category of those redeemed by the Blood of Jesus Christ, which alone cleanses from sin. Certainly such a doctrine would be an outrage on the Christian religion. But the Catholic Church is far from teaching it, how far, the words of the definition will show:

"We declare, pronounce and define the doctrine, which holds that the most Blessed Virgin Mary was, in the first instant of her conception, preserved by a singular grace and privilege of Almighty God in view of the merits of Jesus Christ the Saviour of the human race, free from all stain of original sin, is revealed by God, and therefore to be firmly and constantly believed by all the faithful."

The Immaculate Conception is, therefore, a grace and privilege conferred on Mary alone of all mankind; it was conferred by Him who alone could do so; it is the

work of His Omnipotence, and it was merited by the Precious Blood of Jesus Christ, who in His goodness and for His own honor would be the Redeemer of His dear Mother in a way even more excellent and intimate than that in which He is the Redeemer of the rest of the human race.

HENRY WOODS, S.J.

Beginnings of Italian Socialism

To the American interested in the Socialist movement, the story of Socialism in Italy will, no doubt, be welcome. It must be merely a sketch, but will help to a better understanding of the social and political movements of that country. Those who wish to have a more thorough knowledge of the subject may consult for instance, the reviews of Socialist Congresses, published in such periodicals as the *Civiltà Cattolica* and the *Revista Internazionale* of Rome; the *Idea*, the *Scuola Cattolica* and the *Unione* of Milan, and the *Azione Sociale* of Bergamo. The chief liberal periodicals discussing it are the *Riforma Sociale* of Turin, and the *Nuova Antologia* of Florence. Among the Socialist organs may be mentioned, the *Critica Sociale* of Milan and the *Avanti* of Rome. Moreover, several Catholic writers have studied seriously the questions of Socialism in Italy, amongst whom are notable Veggiano, Ballerini, Toniolo, Verresi, and Meda. From all these sources we shall draw freely.

Socialism in Italy began in what may be regarded as the Revolutionary period, extending from 1848 to 1874, which, however, was a time of preparation, rather than of Socialism pure and simple. The precursors of the leaders of to-day were Mazzini, Garibaldi, and above all, the Russian refugee, Prince Michael Bakounine, who betook himself to Florence in 1864, and then proceeded to south Italy, where he established sections of the International Workingmen's Association. The first section was formed in Naples, in 1862; others came later in Campagna, in Sicily and Tuscany. In the north of Italy a few newspapers helped the work, chief of which was the *Plebe*, of Lodi, under the direction of Enrico Bignani. The International Association became famous in 1870 through its connection with the Paris Commune, and increased in strength, not only in the south of Italy, but also in the north, especially in Emilia and Romagna.

Bakounine soon broke with Mazzini, and then his one hundred and fifty sections, aided by twenty newspapers, and strengthened by the moral forces which came to them from the Congress of Rimini in 1862, and Bologna in 1874, began to prepare for a revolution. The scheme miscarried. The attempts in Naples and Benevento were a failure, and the Government resorted to terrible means of repression. Andrea Costa, who has been the head of the Internationals since 1870, declared himself against Bakounine and his absolute anarchism, and in favor of the doctrine of Marx. Thus the idea of insurrection as a means of social regeneration faded for the moment from the minds of the men, and in a few years the Inter-

national, as such, ceased to exist, being succeeded by various Socialist organizations.

The Congress held in Bologna on the 14th of March, 1880, afforded the clearest indication of this change. The Congress approved of the liberty of strikes; universal suffrage; the liberty of the press and of the association; municipal autonomy; a progressive single tax, and the abolition of church funds. From this congress sprung the Italian Workingmen's Party, whose purpose was to organize workmen for the struggle of labor against capital. It intended to exclude any idea of conciliation, but, nevertheless, it hesitated between Unionism on one side and Anarchy on the other. The different sections at Milan, Turin, Genoa, Rome, Naples and other great cities were endorsed, and at the next political elections, Bignani, Costa, and the workingman, Antonio Maffi, appeared as candidates. Parallel with the Workingmen's Party was that of the Revolutionary Socialists, which was more political than social, and was especially strong in the old International centres. This division was, naturally, a cause of weakness.

Meanwhile there had arisen on the Socialist horizon a star of the first magnitude, Filippo Turati, perhaps the finest mind among the Italian Socialists. His eloquence and his periodical *Riforma Sociale*, gave him unlimited influence. At his suggestion, and that of the Milanese Socialists, whom he controlled, a congress of Italian Socialists was convoked at Milan, in August, 1891. It there defined the purpose of the Italian Workingmen's Party, and drew up the constitution of the Labor Party, counting as workingmen, not only laborers and artisans, but also professional men. The program of Marx was adopted, but as the intellectuals multiplied and became leaders, a sharp rivalry began between them and the old pioneers of the Workingmen's Party, who were workingmen pure and simple. This strife reached its climax in the Congress of Genoa, August 15th, 1892, when the Italian Labor Party expelled a considerable number of workingmen as Anarchists. At that Congress one hundred and ninety-two political and workingmen's associations were represented. It was the absolute triumph of Marxism.

In the Congress held at Reggio di Emilia, from September 8th to 10th, 1893, the Italian Labor Party was transformed into the Italian Socialist Labor Party. There were two hundred and seventeen representatives present, chief among whom was Enrico Ferri, the man who was to play such an important part in the affairs of Italian Socialism. The aim of the party was defined as being the Maximum Program, that is, the socialization of the land and the instruments of labor. The revolutionary character of the party was affirmed, and its tactics were declared to be no compromise; its methods, war of the classes. A procession of five thousand peasants passed through the streets of Reggio and listened to the fiery speeches of the Socialist leaders. That parade of the peasants and the revolutionary program of the Congress

filled the Government and the middle class with consternation. A reaction was inevitable. When Crispi came into power, Sicily was in revolt. The vigorous Minister proclaimed a state of siege, and with an iron hand crushed the Anarchical Socialists, arrested Barbato, Bosco Garibaldi, Verro and several hundred of the open secret agitators. The Government occupied itself for a time almost exclusively against the revolutionary propaganda, and in 1894 passed laws against Anarchists, and applied on a large scale the rule of compulsory residence. Indirectly the Government's action extended to Socialism, and on October 22d, 1894, a decree was issued dissolving all Socialist associations.

Such stringent measures had the effect of exciting sympathy for the Socialists, and renewed their courage. At the height of the reaction, sixty-four leading Socialists met secretly in Parma, January 13th, 1895, and declared the party reconstituted, calling it simply the Italian Socialist Party. This meeting at Parma is important. In contradiction to the Reggio assembly, it explicitly adopted the Minimum Program, as the aim of Socialistic activity. It also substituted individual adhesion instead of an association by groups or unions. Individuals without any reference to their occupation, constituted sections in each locality, and thus there was a separation of the economical from political action. The Organization of Trades found its natural place in the Labor Exchanges, which were begun in 1889, and extended in a few years to all Italian cities. Thus also began the great agricultural and industrial associations, such as the Union of Railway Employees, Printers, Masons, etc. By degrees all these groups of workingmen were imbued with the Socialist spirit and followed the guidance of Socialist leaders.

In the elections of 1892, twenty-seven thousand votes were cast for their candidates, and in 1895, the figure grew to eighty-one thousand. Their representatives in Parliament rose from five to twelve, and in the Congress of Florence in July, 1896, three hundred and twenty-nine sections were represented. They then entered upon a very aggressive propaganda, and their success was made easy by the disaster of Adowa and the fall of Crispi.

I. QUIRICO, S.J.

A Modern Vitalist

At the convention of the Keplerbund in Kassel, Hans Driesch, one of Germany's foremost biologists, delivered a lecture on "Logical Vindication of the Doctrine of the Autonomy of Life." This lecture, together with another delivered at Heidelberg on "The Purpose and Nature of Natural Philosophy," was published only recently, (Engelmann, Leipzig), in the form of a pamphlet, bearing the title, "Zwei Vorträge zur Naturphilosophie." While we are scarcely in sympathy with Driesch's Kantian Philosophy, nor with his efforts to interpret nature, and especially living nature in terms of that

Philosophy, still there is much in the few pages of this lecture that will command the attention of the two opposing camps of modern theoretical biology.

Hans Driesch is a vitalist and has given repeated expression to his convictions in unmistakable terms. To quote his own words, "Biology, I hear someone say, is simply and solely an empirical science; in some sense it is nothing but applied physics and chemistry, perhaps applied mechanics. . . . It will be my essential endeavor to convince you in the course of these lectures that such an aspect of the science of biology is wrong; that biology is an elemental natural science in the true sense of the word" (*The Science and Philosophy of the Organism*, vol. I, pp. 8, 9). And Driesch has arrived at his conclusions in a strictly scientific way, analytically, by the aid of experiment. As he himself says in the lectures now under consideration, "The profound insight which experimental research has given us into the nature of living matter, has produced in many contemporaries, as well as in myself, the conviction that any materialistic, yes, even any mechanistic explanation of life processes is false,—that life must be autonomous; in other words, is not applied Physics and Chemistry, but something entirely different, a thing by itself. Such a doctrine has ever been designated as Vitalism." (op. cit. p. 3).

In the very beginning of his lecture, Driesch gives utterance to doctrines that will make both the materialist and the vitalist pause: the former, because they are uttered by a "real" scientist, a "free" scientist, a firm believer in the scalpel, the microscope and the test-tube, one to whom no bias, religious or otherwise can be imputed; the latter, because he is astonished to hear of someone bold enough to throw back into the face of materialism the very weapon which it had been using with such telling force against vitalism these many years. Evidently taking his suggestion from the well-known purpose of the Keplerbund, to foster "unprejudiced and unbiased science" he asserts that "the majority of biologists of to-day are fettered by dogma: dogmatic materialism,—or as it is now more commonly called, by the misuse of an old and venerable name,—dogmatic Monism, fetters them. . . . Yes, even when the crudities of thought (*Denkroheiten*) of real Materialism are avoided, . . . the majority of contemporary research workers are inclined to consider this phenomenon of the Real (*Erscheinung des Wirklichen*) as a perfect mechanical system and nothing else, hence as 'Mechanism.'" (p. 3).

Time was, and it is not ancient history, when materialists had the copyright on this accusation of bias and prejudice. The fact that it has now been used on so public an occasion and by so prominent an authority against its former owners is certainly not without significance.

But Driesch had other surprises in store for scientists on this occasion. How novel to the ear accustomed to

the accents of "modern" biologists, are the following words: "We know nothing of the laws of descent; but we do know that the commonly accepted doctrines, known as Lamarckism and Darwinism, which make 'law' out of mere chance, are false. The field of the theory of descent is an ungrateful one. In it there is opportunity for destructive criticism, only; not for constructive development." (p. 2).

The lecturer then explains his method: "In many ways I have tried to prove the vitalistic doctrine of life. This, of course, could be done, only, by showing that certain processes in the life of the individual cannot be resolved into merely physico-chemical factors. In other words, the proofs for vitalism are indirect proofs, proofs 'per exclusionem.'" (p. 3).

Driesch now shows how these experimental proofs can be given. They are described in great detail in the author's "*The Science and Philosophy of the Organism*." (London, 1908), but even in their abbreviated form as they appear in this pamphlet, they are so clear and striking that they cannot but appeal to the unbiased mind. From the reviewer of the pamphlet in *Nature* they elicited the statement, "His, (Driesch's) arguments in support of his opinions are most weighty, and—the present reviewer ventures to say—convincing." (pp. 84, 294).

The first proof Driesch finds in the fact that fragmentary parts of embryos when properly treated can produce, even without previous regeneration, entire, although diminutive, individuals. Such diminutive individuals were actually produced by the author, and he quotes the embryos of the sea-urchin, the star-fish, of fish and of amphibia, as well as adult forms of *Tubularia*, *Hydra*, *Planaria* and *Clavellina* as instances in point. The explanation of these phenomena is certainly not forthcoming by supposing that external agencies or Chemism or a machine is the directing force; for, argues the author, "a machine does not remain the same if its parts are arbitrarily removed, and just as arbitrarily rearranged." (p. 6).

Regeneration and the facts of cell cleavage during embryonic development form the basis of the second argument for vitalism. A machine certainly does not repair its own damaged parts, nor can it duplicate or multiply itself and still remain the same machine. Finally, an analysis of vital activity is regarded as a third proof, since it shows that the so-called "psycho-physical parallelism" is untenable.

As is evident from the above, the proofs which Driesch adduces in this pamphlet should rather be termed "classes of proofs," for in their fuller treatment in "*The Science and Philosophy of the Organism*" a number of striking facts observed in the laboratory chiefly by the author himself is adduced under each of these three heads.

Driesch then passes on to the logical vindication of his theories. Since he makes use of Kantian terminology in

this part we chose rather not to follow him. He puts to himself the question "How can the essentially non-mechanical in nature be compatible with the mechanical as a part of nature, as well as with our thought, as the 'understander' of nature?" His conclusion briefly, is that vitalism is a doctrine that satisfies the demands of correct thought, and that it does not postulate the existence of anything that contains contradictory characteristics.

With this conclusion, of course, we agree thoroughly, and we feel confident that Driesch's little pamphlet will do much to strengthen the vitalistic position which demands first and foremost a thorough groundwork of scientific experimental fact; not for those, it is true, who accept it on the traditional metaphysical grounds, but for the modern laboratory-trained scientist.

A. M. S. S.J.

Canadian Patois

"Unfortunately," said an American to an acquaintance of his on the other side of the border, "your Canadian French is only *patois*." "I am aware," was the reply, "that such is the impression among those who know nothing about French. Indeed, they never grow tired of volunteering that precious piece of information; and as a certain old professor used to say, 'the more a man repeats an accusation the more he gets to think that it is true.'"

However, French-Canadians are not particularly worried about the charge, for they know that they are not alone in that respect. It is not very long since Englishmen spoke disdainfully of the language used in the United States and Upper Canada. Thanks to the literature produced in both places that prejudice has been largely removed; though traces of it still linger here and there. But no such impression had to be removed from the minds of Frenchmen in France with regard to the language employed by their kindred on this side of the world. That delusion exists only in the imagination of those who have no knowledge of French.

As a matter of fact there is no Canadian *patois*. Our French is genuine French; it is a blood-relation, in the first degree, of the language used in France. The people of Old and New France are perfectly at home with each other and converse as brothers of the same family. I have studied and lived in France; I have traveled through many of its provinces; I have passed the greater part of my time among professors of colleges and universities; I have conversed with the ordinary people both of France and Canada, and though I have met individuals in both countries more or less careful of their grammar and pronunciation, I have not yet discovered two distinct categories, one speaking bad and the other good French. This was especially the case in religious communities. Among them it would be extremely difficult for a visitor to discover whether the person speaking came

from New or Old France. At most, a particular accent might betray one at times, but it would be no more than one might observe between the accent of a man from the Southern States or from Back Bay. And yet their language is nothing else than that of the various classes of society from which they come, plus the grammatical correctness which they may have subsequently acquired.

Candidly, I believe that there is no country in the world where there is less *patois* than in Canada. The French spoken there is the same from Halifax to Vancouver. It is the French brought over from Normandy and Brittany, and it has been preserved perfectly, especially in the country places where the people do not come in contact with English settlers, and do not read the daily papers. It is, of course, not the French of the Academy, but neither is the French used in the different provinces of France that of the Forty Immortals. Naturally, there are mistakes of pronunciation and the syntax is sometimes at odds with the rules of grammar. But what archaisms exist either in the words or phrases have a charm of their own. When Mgr. Touchet, the Bishop of Orleans was speaking the other day, at Notre Dame in Montreal, of one of the judges of Joan of Arc, he said, "he was from Limoges and used a sort of a jargon." He would never have said that of a French-Canadian judge.

Without exaggeration or chauvinism, I might add that the differences which one remarks between our language of the people and that of the peasants of France are rather in our favor. Among our people there are fewer of those curious, sharp and nasal accents which quite upset Frenchmen themselves when they pass from one province of France to another; there are fewer sing-song intonations, fewer barbarisms, and there is no slang. M. J. J. Ampère, M. Rameau, and M. Ch. Bos, have all spoken of the purity of the language of Canada; and M. Bellay in describing a dramatic representation given at a certain Canadian college, expressed himself as particularly pleased with the correct accent and pronunciation of the students. M. du Roure, a Parisian, who is at present a professor at Laval, has put himself on record as saying that a very notable thing at the recent Eucharistic Congress at Montreal was the surprise of many visiting Frenchmen at the purity of the language as it is now spoken in Canada. *L'Hermine*, a French paper, in a criticism of Ernest Gagnon's latest book, "*Feuilles Volantes*," says: "this fine French-Canadian, in his delightful Canadian chronicles writes better French than we do."

I might quote many another French writer, if that would convince those who do not know, or perhaps do not want to know, that in the Province of Quebec real French is spoken.

It would be prudent before a foreigner accuses a Canadian of using *patois* to be sure that the suspected individual is really a Canadian. I remember, as if it were yesterday, the loud outburst of laughter that one of my

friends was guilty of in this connection. He was a *bona fide* Parisian, a *licencié-ès-lettres*, a charming talker, and had come from France two years before to be a professor in one of our universities. There were four in the party, and we were going from Quebec to Montreal. It was a delightful July evening, and we were seated on deck, talking. Near us were a lady and gentleman with their grown-up daughter. They were from a great American city which I shall not name. The girl had studied French at a high school in Bordeaux. I learned that from her a little later and she was very proud of it; but she told it to me in English. That evening, as usual, our Parisian was in the best of spirits. He talked and talked and laughed and gesticulated and discussed all sorts of things.

The curiosity of the old gentleman was aroused, and trusting to his daughter's knowledge of French, he asked her what we were talking about. She listened discreetly, and then shrugging her shoulders, said with a disdainful air: "I never could understand that Canadian *patois*." No doubt her father and her loving mother thought her very clever. They concluded that her French must be very pure because she could not understand the man from Quebec.

I must make it clear, however, that the praise that I have accorded to the language of the people is not applicable to the middle classes. In Canada conditions obtain which are just the reverse of what happens in France. Not a few Canadians who constitute what is called the upper class differ very little in their speech from country people. This is not due to the fact that our rustics do not speak badly, but rather that many of our city folk do not speak well. I do not mean that our merchants and professional men are unaware of the mistakes they make in their manner of speech, but they are careless about avoiding them. Their vocabulary is more copious than that of the people, and you do not remark in their conversations the expressions, or truncated pronunciations, or phrases, or forms of speech which are peculiar to country people. On the other hand your ears are assailed by Anglicisms; not merely English words—and in that respect we are not worse off than the Parisians—but English grammatical constructions and literal translations from English, which play havoc with the syntax and genius of the language. French words are employed, but the form which the sentence assumes is decidedly English.

Fortunately a reaction has set in against this negligence and unconcern. In good families, in houses of education, both primary and secondary, as well as in the universities, in society gatherings, in the student class of towns and villages, there is now a certain pride in pronouncing, learning and speaking excellent French. Canada has its orators, its writers, its conversationalists, its professors, its teachers. In them there is not the slightest trace of *patois*. There are not a few Canadians who teach French in France.

L. LALANDE, S.J.

The Pre-Reformation Churches in England: A Mood

During the summer and autumn a good many American children of the Church are across the sea, at leisure, and open to all impressions in "that dark, rich Old World." It is indeed an anomaly if they, above all others, do not look far and see deeply and widely. Every Catholic is, in the truest sense, a long-descended person, with a spiritual ancestry and spiritual traditions old as Europe itself; his memories, if he care to draw upon them, are of no common kind. Certain thoughts and emotions are his alone, not shared with his most aesthetic kinsman or neighbor, nor running neck and neck with those of the merely historical student, though the latter may look upon the evidences of ancient religion with interest, and even with respectful awe. Put a party of Cook's Tourists in an English Cathedral. There are one hundred and fifty-seven of them, perhaps; and a separate Cathedral for each. "We make from within us," says Thackeray, "the world we see." To that almost unearthly beauty of English architecture, so full of a certain divine dissatisfaction and mystic aspiration never equalled on the Continent,—who can be so sensitive as an instructed Catholic? For what is this he looks upon? Something inexpressibly noble and beloved which is gagged, drugged, wronged. The spirit has been driven out of it; it goes through alien functions with a spurious or galvanized energy. It is not dead; it is only heart-broken. "They have taken away my Lord, and I know not where they have laid Him."

A terrible, a pathetic emptiness spreads from end to end, and from side to side. Lamps do not fill it for us, nor the exquisite voices of boys, lapping like crystal waves over the spaces of the ritual choir. Sharply and inevitably the Past, with harsh tones, bridges all that lulling music, and says its incredible say. Long ago, it cries, was the Rood smashed down from its sentinel post on the ramparts of the sanctuary; and the alabaster saints struck from their delicate carven niches yonder; and the useless piscinas singularly chosen to hold pamphlets or fragments of masonry; and the little aisle-chapels, each with its individual charm and unction, cleared away to make room for a larger organ or a bigger vestry; and the blessed dead cast out; and the glorious painted windows blinded, and the frescoes white-washed, and the chantry endowments misapplied; and the pyx in the Form of a Silver Dove hovering over the High Altar put rudely forth on the flooded waters, and given over to homelessness, and the ingratitude of man. Such is the record written for those who will heed, the rough outline of the national calamity brought to pass by the strong rulers, full of meat, of the Tudor line.

It is an operative calamity to this day. Severance and spoliation and seduction are written on those splendid walls. They stand hushed with no breath of fire in them; stand decent and unexpressive. No place at all is this for passion or for tears, or for unleashed human re-

pentance and ecstatic human joy any more. One is grateful to have them kept as carefully as they now are at last, their shells of souls being most fair and dear. But less torturing, in a way, is some roofless monastic ruin hard by, where the grass surges in its pure natural gold, and wood-doves make their nest high in the cran-nies of the precarious chancel arch, against a sweet pale sky. For there, at least, is real death, aping no other fate; murdered innocence, with all the arrows crumbling from her wounds, lying quite safe in the hands of time and decay. There wanders no strange presence, as in that other interior, clothed in legalized rebellion, and singing for nearly three hundred years: I am Far Better than the Old! and then varying the refrain, within the memory of living men, until it sounds forth confidently, and with a smile of light: I AM the Old!

Yes, there is much in dispossessed England, "robbed" England (to use a famous word of Cardinal Manning's), which arrests the gaze of those loyal to the Holy See, the Family Hearthstone of the nations. Ladies from New York have been known to sit in the vaulted porches and weep, not irrationally! But why such romantic indulgence when there is no question of despair at all? On the contrary, such an amazing basis for thanksgiving and a strengthened belief in the mercies of God. Surely, most of the popular portents to the instructed eye are hopeful, though not immediately hopeful. And a long line of saints and visionaries in every country have foreseen the broken-off "Branch" restored to her sap and origin: "for He is able to graft it in again." It is treasonable, too, to be too sad where martyrs have died that Faith might live: for the martyrs do not all fail in their investments. Then there are things to do, it seems to some of us, in the way of actual cheer and comfort. "Durham is gone, and Winchester is gone," cries Newman in his wonderful Oscott sermon. But they have not gone so far but that they and we continue yet in secret touch. Ours is one speech with that of the medieval founders whose hearts were built into these consecrated fabrics, and whose bones, according to their last wills and testaments, were intended to sleep therein, and to be remembered before the vanished Altar "forever." No lay-Catholic need ever pass an *Orate* in an epitaph without sprinkling on that dry grave the dew of brotherly but long-denied prayer. English priests must often be near their own melancholy minsters when bearing the Blessed Sacrament to the sick. Some among them, not unkind to the homesick courts of the Lord, may even ere now have made it a point to enter and cross them, and so have felt the thrill of the long-cold stones, raised up as children unto Abraham.

Oh, that our American Catholic tourists would think of these things, and deepen, even if it be but for an hour, the sense of their relationship to what they may be tempted to take lightly as "Protestant" Churches! Nothing can Protestantize them. What do they know of "hateful Henry" and the Reformation, and Cranmer,

and the Homilies? Built and hallowed as Catholic, loved and used as Catholic, they were still Catholic when lost, and through all external changes, and the buffets, without and within, of the wild winds of doctrine, Catholic they are still, and nothing else whatever. They were sealed with chrism by men who knew the pallium. Alienation and sorrow have not dimmed their baptismal beauty one whit. It glows bright, if one only looks for it, on gray towering fanes all over the not very happy land of Gregory and Augustine, the land proud once to name itself Our Lady's Dowry. E. N. Y.

A Dramatic Incident

Examples of what has been called "the revenges of history," are numerous, but none more striking than that given some one hundred and fifty years ago, in the Kingdom of Portugal. For a considerable time a powerful and unscrupulous political combination, much the same as that of the present day, had dominated continental Europe and militated against the Church.

"The first step," says Abbé Maynard in "The Jesuits," "in this widespread conspiracy of the eighteenth century against Catholicity and the Papal power was the destruction of Jesuit influence and the annihilation of the Order." Nefarious persons such as Choiseul and Madame de Pompadour, in France, Aranda, in Spain and the rest, were leagued together in schemes equally nefarious to accomplish this result. Benedict XIV, on his death-bed, and Clement XIII on coming to the throne, were assailed by requests to abolish the Society, upon the foul and absurd charges of suborned witness.

The latter Pontiff remained steadfast to the last in his protection of the Jesuits, declaring that "the body, the Institute, the spirit of the Society of Jesus, were innocent," that it was "pious, useful, and holy in its object." His successor, Clement XIV, likewise warmly defended an Order, which, as he explained, had "been commended by nineteen of his predecessors, and by the Council of Trent itself." The storm against religion, however, had been gaining in strength and fury, and Clement at length yielded, crying out, "that as in a tempest, a mariner sacrifices his most precious goods," so too, he was obliged to sacrifice the Jesuits, not that he was deceived as to the objects of those who had forced the issue upon him. "Their ultimate aim," he said, "was the destruction of the Catholic religion, schism and perhaps heresy." He signed for the suppression of the Jesuits, a Brief which could be easily revoked by any of his successors, which was not canonically published nor executed in any country.

All the details of that sad episode in Church history are, of course, familiar, as well as the providential toleration of the Society by Catherine of Russia, and Frederick the Great of Prussia. Both of these admired the Society as the defender of social order and the most suc-

cessful of educators. Frederick declared to D'Alembert, that he had found no better priests than the Jesuits and would not sacrifice a single one of them; also that he was determined to retain them in his kingdom. He further declared that the conspiracy against them was "the result of pride, revenge, cabal, in short private interests."

Now amongst all who conspired to annihilate the Jesuits, none was more inveterate, more malignant or more powerful than Sebastian, Marquis de Pombal, Prime Minister of Portugal during the reign of the weak and dissolute Joseph I.

Pombal, through his sojourn in England and Germany, had not only lost his faith, but had become so saturated with the principles of eighteenth century infidelity, that he desired to produce in the Kingdom which he governed a condition of affairs similar to that in England, where the Church was subservient to the State. Previous to the open rupture with the Pope, which came later, he strove by the circulation of infidel works and by every other means in his power to undermine the Church, and to rid himself of the Religious Orders, beginning, of course, with the Jesuits.

The procedure is always the same, at that time, as it is to-day, and the same arguments are invariably employed, that the welfare of the State requires the subordination of the Church; that the Religious Orders and finally the clergy in general are in the way of progress and reform. Pombal having helped to procure the suppression of the Jesuits, and having banished or imprisoned, on evidence fabricated by himself, every Portuguese Jesuit, was left for a time free to pursue his multifarious schemes, to the detriment, as was speedily shown, of true progress and civilization, no less than religion. Being implicated in many conspiracies and held guilty of some of the crimes which he had attributed to the Jesuits, he fell from power shortly after the dissolution of the Society. In the reign of Joseph's successor, Maria, he was imprisoned for treasonable practices, and narrowly escaped with his life. Nor did he long survive his disgrace. He died neglected and forlorn, and by a curious train of circumstances his remains lay unburied in a chapel upon the Pombal estates, as if awaiting the return of his former adversaries.

Meanwhile the Society of Jesus had submitted to the decrees against it in Portugal as elsewhere, though it was said that the populace were so much in their favor that a single word from them would have provoked a revolution. They had beheld the ruin by Pombal of their settlements in Paraguay, the glory of Portugal, and which approached as nearly to Utopian perfection as is possible here below. The years in their course had brought them complete rehabilitation, and they were welcomed back to Portugal, amid the plaudits of the nation, and made their reentrance into the Diocese of Coimbra and the city of Pombal. A letter dated March 6th, 1832, from Father de Vaux, S.J., gives a touching account of

an incident almost weirdly dramatic, which occurred while the joy-bells were ringing and the city celebrating the return of the Society of Jesus. "We were received," he writes, "with the ringing of bells, complimented and led in triumph by the archpriest, accompanied by his clergy. The church where two of our Fathers went to say Mass was magnificently illuminated, as on the grandest solemnities. As for myself, moved by a religious sentiment which it is impossible to express, I slipped away with a Father and Brother before meeting the good Curé, and ran off to the Church of the Franciscans to pray at the tomb of the Marquis. But the unfortunate man had no tomb. At a little distance from the high altar we found a bier covered with a miserable pall, which the Father Guardian of the Convent told us was his. It had waited in vain for the honors of sepulture from the 5th of May, 1782. . . . I can say then with truth, that after more than half a century of proscription, the first step on the return of the Society to Coimbra was to celebrate an anniversary Mass in presence of the body, for the soul of him who had proscribed it and in the place where he had passed the last years of his life, disgraced, exiled and condemned to death. What a series of events was necessary to lead to this! I left Pombal scarcely sure if it were a dream or a reality. The presence of the coffin, the name of Sebastian pronounced in the prayer, the sound of all the bells of the parish, celebrating the return of the Society, and all this at the same time. I fully believe that the impression will never be effaced from my heart." (Alfred Weld, "Suppression of the Society in the Portuguese Dominions").

Nothing need be added, except that the descendant of that same Marquis de Pombal, during the recent repetition of the insensate acts of one hundred and fifty years ago, has done his best to atone for the wrongs done by his ancestor, and has incurred the ill will of the new persecutors by his defence of the Society.

A. T. SADLIER.

According to the Census the population of New York State is 9,113,279. This is a gain in the last decade of 1,844,385, or 25.4 per cent. In the preceding decade the increase was 1,271,041, or 21.2 per cent. New York easily retains its place as the first state in the Union in population. Under the apportionment of ten years ago New York increased its membership in the House of Representatives from thirty-four to thirty-seven. The same ratio would now entitle the Empire State to be represented in Congress by forty-seven members. In the last decade the growth in New York City was greater than in the rest of the State. The gain in the city was 1,139,681; the gain outside of the city was 515,704. For the first time New York City has a greater population than the rest of the state. The Empire State has more people than either Norway and Sweden, Denmark and Portugal, or Scotland and Ireland combined.

CORRESPONDENCE

The Catholics of Ecuador

III.

PLAYA RICA, ECUADOR.

Some time ago when leaving for abroad, the Sindico of our place, an old black man, asked me to bring him a crucifix which he might hang around his neck, so that, if in God's Providence anything should happen to him while in the forest, he would have no fear. It is really astonishing how these simple people contemplate death. I did not find just what I thought suitable for his purpose either in New York or in London. I had but little time to search. However, I did bring home a crucifix that the old black man might know I had not forgotten him. The cross I brought was appropriate to hang up in his home.

Upon my return he came to welcome me and, having finished his greetings, very brief, very respectful and very serious, as is the custom of these old black descendants of the slaves of the Spaniards—he said, "And now Patron, my Christo." Giving him the crucifix I explained how I was unable to bring him just what I had wished, adding that the cross I gave him would do, for the present, to hang in his house, and on my next journey abroad I would search again for one suitable to hang from his neck. Seeing a hat cord on my table, the old black asked if he might have it. I gave it to him, and, passing the cord through a ring at the top of the cross, he proceeded to fasten it about his neck. I remarked to him: "But it is too large and too heavy,"—it was sixteen inches long with a heavy brass *cuerpo*—"take it home and hang it up there, and on my next visit I will bring you one to wear." Knotting the cord behind his head, he looked at me and said, quietly and fervently: "Do you not know, Patron, Our Lord and Saviour, Jesus Christ carried a much larger and heavier cross than this for me? Surely, I can do this little for him."

Proudly he walked away with the crucifix over his bare breast; this bare-footed, white-haired, scantily-clad, old black patriarch.

As I sat on a bench on the Plaza Mayor, in Quito, last Good Friday, taking the sun, a fellow countryman, who was up there at the roof of the world to breathe the pure air into his wasted lungs, came and sat beside me. It was after 3 P. M., and the "Three Hours" had just been finished in the church. We watched the crowds for some time as they moved from one church to another on their visits to *Los Monumentos*, and remarked their religious fervor. Then this well-bred man, whose family name has honored our congressional halls of representatives and senators, and given weight to Cabinet councils and opinions which make the Supreme Court the most respected court of justice in the world, turned to me, and in an inquiring regretful manner remarked in his beautiful southern speech: "I say, of course, I know that Good Friday has some biblical connection, but I quite forget what it is." He was, I might add, a correspondent for a well-known and influential newspaper at home. But, who needs real instruction and enlightenment, my old Ecuadorian Negro, or the other?

I doubt if it is generally known that it is to South America we are indebted for the practice of the "Three Hours," which is in use in the Church to-day. Father Alfonso Mesia, a Peruvian, born in Lima, January 1st,

1665, and at one time superior of the Jesuits in Quito, it was, who first introduced the present day form of devotion. An Italian Franciscan in Italy in the Thirteenth Century had introduced the practice of calling the faithful together on Good Friday, to preach to them on our Saviour's agony, but the custom thus introduced was not in the form of the present "Three Hours."

Quito was the centre of a highly civilized race before the discovery of America. It was created an Episcopal See in 1540. This year is a memorable one in her history, for it was in 1540 that Pope Paul III founded by Bull, *La Compañia*, as the Society of Jesus is called down here. So willingly did the so-called Pope's Cavalry respond to the call of those days to foreign missions, that in 1740, as we are told by Vergara, they had civilized the fourth part of all New Granada. The New Granada of that time now comprises the three independent States of Venezuela, Colombia and Ecuador. When, in 1767, Carlos III, of Spain, expelled the Jesuits from all Spanish Territory, Quito supplied one hundred and sixty-three:—eighty-five priests and seventy-eight lay brothers—of the four hundred and seventy-five from the west coast of South America, who gathered in Carthagena to embark in the ship *Fortuna* for Europe.

In the Sala of the Cathedral in Quito may be seen most excellent portraits in oil of the long line of its Episcopal administrators; and among the early ones and well down into the mid-eighteenth century, in an upper corner of many of these paintings is seen a coat of arms representing one of the best families of the aristocratic old Castile. Across the street from the Cathedral, the Jesuits show a no less interesting collection of portraits of the Generals of the Order from their illustrious founder to the present day. The Augustinians, who are the oldest of all Orders, have a church and convent filled with objects of historical interest. The Dominicans possess a beautiful church with marvelous interior decorations in black, red and gold, and tiled right up to the roof with green and yellow tiles from Spain, brought over sea and up the Amazon by ship, and carried across country on the backs of peons to Quito. The poor Franciscans have in their library here some rare old manuscripts. Among these are writings of Duns Scotus who, they will tell you modestly, argued in favor of the Dogma of the Immaculate Conception six hundred years before Rome, in 1854, defined it to be an article of faith. In their church one sees a large-sized painting in oil depicting the first harvesting of wheat in the new world. In the lower right hand corner of the *Cuadro* appears an exact size image of the earthen urn in which the friars brought the seed wheat planted by them in the plaza in front of their church in 1530. The urn itself stood on the Epistle side of the altar in the sacristy for nearly three hundred years. They show one, to-day, the exact spot. But when the intrepid Prussian explorer, Baron Von Humboldt, arrived in Quito one hundred years ago, they gave the urn to him as a souvenir of his visit.

We know, too, that it was Quito that gave the first rubber to the civilized world, as well as that staple article of daily diet, the potato. Yes, there is much of interest materially, as well as historically, in Quito. But I particularly desire to point out one thing in conclusion: As a nation, we Americans are doing nothing to win the good will and friendship of the people of Ecuador. Do not think me strong if I say that we are thoroughly despised, if not hated by them, and who can blame them? One lot of our American people come here and without

reason attempt to pull out by the roots most cherished principles of the Ecuadorian, and another lot come to ask for advantageous concessions on their own terms. Both classes make no effort to get close to the people of the country; they do not understand them. They show no sympathy for them, and they spread stories about them which a willing press at home listens to, not realizing that the tales are generally pure fabrications. Our American Government is little better. In all this vast territory from Panama to Patagonia, eight million square miles, populated by fifty millions of people, and divided into eleven independent States, our Government has not one minister of the Catholic Faith. Does it not appear that good diplomacy should suggest sending down here to represent us before these people, men in touch with them in religious faith? South Americans are a sensitive, spontaneous people, and they respond generously to kindness and considerateness.

When I began this letter I had not the remotest idea of letting my pen run along as it has, but so many things crowd themselves into my mind when I dwell on the situation here, and see what we Americans are losing through our own carelessness and negligence, that I have let myself out a bit.

D. C. STAPLETON.

Consecration to Our Lady of Guadalupe

CITY OF MEXICO, NOV. 19, 1910.

The most striking feature of the religious celebration of the completion of the first hundred years of Mexican independence was the renewal of the consecration of the republic to Our Lady of Guadalupe as Patroness of Mexico. It was in 1737, during the pontificate of Pope Clement XII, that the Viceroy of New Spain, Archbishop Juan Antonio de Vizarron y Eguiarreta, solemnly dedicated New Spain to Our Lady under the title so dear to the Mexican heart. Though the country has passed through many vicissitudes since then, her shrine, close to the capital, has never suffered from the ravages of riotous mobs or plundering officials. Her sacred picture, which is exposed in a massive frame of pure gold over the high altar, was crowned on October 12, 1895, when a number of American bishops made the journey to honor the occasion with their presence. The same date of this year was chosen by the Mexican hierarchy for a renewal of their formal protestation of filial trust in her intercession, a renewal which was graciously approved and blessed by Pope Pius X.

The sanctuary, which, by papal privilege, ranks with the Lateran basilica at Rome, was the scene of a remarkable demonstration of faith and piety on the eventful day. Three archbishops and seven bishops of the Mexican hierarchy were in the sanctuary, which, though spacious, was unable to accommodate the priests who had gathered from all parts of the republic; as for the faithful, only those who came early were able to crowd into the sacred edifice. After the sermon, which was delivered by the Governor of the Sacred Mitre, Don Antonio Paredes, the prelates knelt and recited the act of consecration, the faithful repeating it phrase by phrase. At its conclusion, all the bells rang out a glad peal and a park of artillery fired a salute. In the church itself, many of the congregation burst into sobs and tears. After the solemn Mass, roses were blessed and distributed to the congregation in memory of the miraculous roses that appeared on the barren hillside in December, 1531.

On October 30, the sodalities of the city held another celebration more particularly for their own members,

who, to the number of about six thousand, assisted at a solemn Mass of thanksgiving and renewed their consecration to Our Lady. Doña Carmen Romero Rubio de Diaz, the wife of the President, was among the number. It is understood that on May 12, of the coming year, there will be a large gathering of the prelates of Latin America to renew with even greater solemnity the consecration of their dioceses to Our Lady of Guadalupe.

F. MODESTO.

After the Passion Play

Oberammergau, the world-famous Bavarian village, has resumed its wonted quiet, and the Passion play actors are enjoying a well-earned rest. There were in all fifty-six performances of the great drama, during the rush weeks of July and August there being as many as four performances a week. As each performance lasts eight hours, the physical strain on many of the performers was very great. This strain was increased by the continuous wet weather. On the majority of the play-days the performance was carried on in the rain, which was sometimes very heavy. The last performance was given on September 27, and on the 29th, the feast of St. Michael, the 700 performers made a pilgrimage of thanksgiving to the near by Benedictine monastery of Ettal, reciting the rosary on the way. A Mass of thanksgiving was celebrated in the beautiful abbey church, during which many of the pilgrims approached the Holy Table. The Lord Abbot of the monastery addressed the performers at the close of the service.

During the season the play was witnessed by 260,000 persons. The box-office receipts reached 1,680,000 German marks (\$420,000). Of this amount 500,000 marks will be distributed among the players. The surplus, after the expenses of this year's performance are paid—and they are heavy—will be devoted to the charitable and municipal works of the village. Among the latter a prominent place must be given to the regulation of the Ammer, as the little river is called, that flows through the village, whose overflow during last June put a stop, happily only a short one, to the performances, but which threatened for a while to have much more serious consequences. There is a plan on foot also to rebuild the wooden portion of the great theatre in stone.

Apropos of the accusation sometimes brought against the Oberammergauers that they are more interested in the play for financial than for religious and artistic reasons, it may be remarked that a favorite Viennese actor, who died about the time of the last of this year's performances in Oberammergau, enjoyed an income of 200,000 (\$40,000) Austrian crowns a year. Compare this with 500,000 marks (about 600,000 crowns) to be distributed among 700 Passion play actors! Most of the critics of Oberammergau apparently forget that for nearly a year the play had absorbed the major portion of the time and attention of the villagers, with a consequent financial loss, the recuperation from which no one can begrudge them. Nor can it be forgotten that there are "high prices" in Bavaria as well as in the United States.

Some idea of what it cost the Oberammergauers to serve suitable meals to their guests may be gathered from the fact that they had to pay 25 pfennigs (6 cents) a piece for fresh eggs. It remains true, however, that other enterprises profited financially through the Passion play, notably some in Munich, which city nearly all of the spectators visited. A very widely-distributed poster bore in big letters at its top "Oberammergau—Passion Play

—1910." On looking below, one saw that about *one-eighth* of the space was given to the Passion Play; the rest urged the tourist not to miss various displays and exhibitions in Munich.

Jews Protest Against Nathan's Attack on the Holy Father

In an assembly of Jews, held in Berlin, on Oct. 6, a resolution was passed condemning in the strongest terms the speech of Rome's Jewish mayor against the Holy Father. The resolution professed the loyalty of the assembly to Judaism, but recognized that all positive creeds had an equal right to develop and to practise their beliefs, and esteemed the sincere convictions of their adherents. At the same time it disclaimed any sympathy with the attempts of agitators, whether Jews or not, who, under the pretence of being scientific or progressive, take every opportunity in the press and on the platform to attack and besmirch the sacredness of religion. In the same vein, wrote Dr. Phil. Arthur Sachs, a Jew and a professor at the University of Breslau, to the *Schlesische Volkszeitung*, paying at the same time a high tribute to the tolerance of the Catholic clergy and laity, and to the magnificence of the works of Catholic charity, and the high grade of learning among Catholic priests and university professors.

M. J. AHERN, S.J.

Rhodesia's Diamonds

In the year 1892, the British South Africa Company, which still governs Rhodesia, being short of working funds, borrowed £112,000 from the De Beers Diamond Company. Later on the De Beers corporation advanced another £100,000, making £212,000. The transaction was arranged by Mr. Rhodes, who was chairman of both companies, on terms most unfavorable to Rhodesia. Besides an interest of 6 per cent. on the money, the De Beers Company acquired certain preferential rights over the Rhodesian Railway, which saved it some £60,000 per annum in the matter of wood-transport for its mines at Kimberly, while an exclusive right was granted it to all diamonds to be found in the chartered company's territories. For many years Rhodesians, who hardly expected to find diamonds in their country, said little about the unfairness of the bargain, but as soon as diamond areas were discovered, and it became known that no one could dig up the stones without permission of the De Beers Company, they began to question the validity of the transaction. The affair was hotly debated in the press, on the public platform, and finally in the Legislative Council.

The British South Africa Company then agreed to test the legality of the monopoly in the English Courts. When the case was opened, the chartered company's counsel argued that the terms of the charter prohibited the creation of a monopoly, except for such public works as railways, telegraphs and the like, and that therefore the grant to De Beers was *ultra vires*. He argued further that the monopoly was invalid because it constituted a clog on the equity of the redemption of the plaintiff's property. Now the recognition by English Law of a clog on the equity of redemption seems to amount to this:—if the principal and the interest have been paid back, as they have in the present case, no further claim can legally be made. In Romano-Dutch Law, however,

which holds in the South African State and in that part of Rhodesia, which lies South of the Zambesi, there is no such thing as a clog upon equity.

Last February, in giving his judgment on the case, Mr. Justice Swinfen-Eady, held that English Law governed the agreement, and that therefore the plaintiffs were entitled to their declaration, but without costs. The counter-claim he dismissed with costs. According to this decision, the agreement was void as a clog on equity, but the judge also held that it was not *ultra vires*, since, according to his ruling, the chartered company has the power to grant a monopoly over any part of its commercial rights and property if it so wishes. Hence, the people of Rhodesia, who based their hopes on the first contention, viz., that the contract was *ultra vires*, and thought very little about the second, have gained their point in an unexpected way.

There being so much doubt in the case, it was natural that the De Beers Company should take the case into the Appeal Court. This they accordingly did, but, on July 5, the judges of the higher court upheld the previous decision. A further appeal is now being made to the Privy Council, and the people of Rhodesia, who hope that diamonds will play an important part in the development of their country, are anxiously awaiting the result.

It is natural to suppose that, pending the final decision both holders of diamondiferous land and prospectors will be extremely cautious about communicating their knowledge to the world. They do not yet know the value of their property, since it is not yet decided whether their output will be regulated under the strictest limitations, or whether they will be free to compete with the De Beers Company in an open market. If the appeal is lost, the De Beers Company, which hitherto has held something like a monopoly of the world's diamonds, will probably lose their control over prices and be forced to increase their own output, besides stimulating that of other properties. Should the Rhodesian areas prove to be as productive as those of Kimberley, the result of free competition would probably be a considerable lowering of the price of diamonds throughout the world. The chief gainers by such a revolution would be Rhodesia itself, since its diamond fields would become the means of attracting an increase of population to assist in the general development of the country. The imperial interests at stake in the appeal are somewhat more remote. But Rhodesia expects, sooner or later, to join the South African union, and to join it on her own terms. If, at the date of her entry, she comes with a large increase of population, she may affect considerably the balance of parties in South Africa.

J. KENDAL, S.J.

Bulawayo, Rhodesia.

The cable announces the death in Rome, on November 24, of Alessandro, Cardinal Sanminiati-Zabarella, Cardinal-priest of the title of Sts. Marcellinus and Peter. He was born, August 4, 1840, at Radicondoli, Diocese of Volterra, Italy, and ordained priest in 1864. On July 31, 1874, he was elevated to the titular archbishopric of Thyane and made Grand Almoner to Pope Pius IX, in succession to Mgr. de Mérode. He was reserved *in petto* June 19, 1899, appointed Patriarch of Constantinople June 22, 1899, and proclaimed Cardinal April 15, 1901. There are now nineteen titles vacant in the College of Cardinals. It is stated that in his will the Cardinal has left \$25,000 for the Mission for the protection of Italian immigrant girls to the United States and South America.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, DECEMBER 3, 1910.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1910, and published weekly by The America Press, New York, President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR; Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Tolstoy

Count Leo Tolstoy, whose recent death, under circumstances peculiarly characteristic of the man and his life, has been the occasion of long panegyrics and superlative eulogies in the public press, was a foremost figure among so-called modern reformers. Like the reformers of the sixteenth century, the Russian writer was a "protestant"; but, whereas they protested against Catholic ecclesiasticism and teaching, Tolstoy carried the doctrine of protest and revolt to extremes which, without his literary art, would have made his mission ridiculous and harmless and created grave suspicions of his mental sanity.

That this is no hasty and gratuitous calumny, the offspring of mere prejudice, a reference to some of his principal beliefs will make sufficiently clear. He wrote vigorously for years in favor of what he called "non-resistance." If a man attempted to steal what belonged to you, you should not try to prevent him, for the ownership of any property is immoral and besides one of Christ's first laws is that you must not resent injury. Prisons, legal punishments, trials, judges, juries are all wrong and ought to be abolished. Organized government of every kind is pernicious. There should be no kings, presidents, senators, mayors or policemen. Marriage is a sin. Everyone is under the obligation of preserving virginal chastity. All religious creeds are shams. War for any reason whatsoever is a crime and everyone who takes part in it is a criminal. These are but a few of the tenets advanced seriously and repeatedly and most earnestly during a long life by the late Count Tolstoy. Even his ardent admirers have to admit his excesses in theorizing and to make apologies for his unpractical and absurdly irrational views.

Why, then, is such a man hailed the world over in dignified editorial utterances as a great apostle of humanity?

To simple and unspoiled minds the explanation is not an easy one to grasp. For one thing, Tolstoy was a master in the art of writing. He had the power of seizing upon a sore in modern society, studying it with microscopic vision and picturing it with a clarity and strength of phrase which compelled wide attention. This power goes a long way to explain what else would be a mystery. With this gift of keen observation and vivid portrayal the diary of a surgeon in the ulcer ward of a hospital could be made the most popular book in a dozen nations. Tolstoy had the gift; and he made it subserve the squinting and myopic deductions of an unsound brain from facts which he saw and described with remarkable graphic intensity.

Hence, his claim to our veneration, as put forward by his eulogists, is mainly threefold. First, he was a great artist; secondly, though his remedies for the ills of society were fantastic, still he has attracted attention to those ills and wakened the consciences of the rich, the selfish, and the sensual; and, thirdly, he strove to embody in his private life the principles of conduct which he wished to inculcate on others. As to the first of these claims we are at one with Tolstoy himself in believing that the art of any writer stands or falls according to the judgment that has to be passed on its content; and in our minds the content of Tolstoy's art is unquestionably pernicious. It is a denial of every law except a vague and altogether undefined "Divine Law" which Tolstoy frequently refers to and never formulates fully. Wherever Tolstoy's teachings have been carried out—and when has any quack needed followers?—they have invariably led to misery, unhappiness and tragedy. As for the contention that, in overshooting the mark, he has at least made it clearer for others to see and easier for them to hit, we must confess a lack of conviction. Exaggeration is always discrediting, and a whirling dervish among the conspicuous advocates of any good cause will inevitably injure that cause in the eyes of those who are best qualified to help it along.

The last of the claims put forward by Tolstoy's admirers, that he deserves respectful regard for his personal sincerity, can be urged only in a modified form. In his old age, it is true, he divested himself of his property, as Ruskin had done before him; but, unlike the latter, he tied a string to it by transferring it to his wife and children. Furthermore, he found it easy to practice his non-resistance by shifting upon others the crime of protecting him from its obvious disadvantages. We do not deny, however, a large measure of sincerity to the man; but it seems to us that sincerity, as such, is not necessarily an object of reverence. Sincerity ceases to be a virtue when it has said farewell to reason, prudence and discretion. A mad-house, it is conceivable, may offer more striking instances of sincerity than a university. Tolstoy's sincerity is uttered in accents that continually suggest the fanatic and the madman. It is strange to reflect that the world, which so admires the renunciations practised

by Tolstoy, has nothing but contempt and ridicule for those that have been practised so often in a saner spirit in the life of the Catholic Church.

A Father of the Church has pointed out that for personal perfection self-spoilation is not enough; for even Crates, a pagan philosopher, disencumbered himself of all earthly luggage. We must, in addition, follow Christ. Tolstoy, indeed, took the lesson to himself and professed to be a follower of Christ. But the Christ, whom he followed, was one of his own devising. To the Russian novelist Christ was not divine, but only a man like Socrates or Buddha. Tolstoy rejected the Christ of the Gospels wherever Christ did not agree with him. He felt amply capable of understanding Christ for himself and he brooked no instruction on the subject from outside sources. Tolstoy was, for all his mujik's dress and humble self-denials, preeminently a proud man. He labored hard and with skill, but a spirit of insane pride breathes through all his work. That is why it will never lead anywhere. It ended for him in the confusion of his own soul. It survives him to work confusion and despair in the souls of those who in the valley of darkness hail the voice of every new prophet.

Turning from Diaz

It is not sixty days since the elaborate exercises in honor of the first hundred years of the independence of Mexico were brought to a triumphant and almost dramatic close. The whole month of September was a round of celebrations, commemorations and inaugurations, one after another; every foreign country of importance commissioned special representatives to honor Mexico in her year of jubilee. And now, when the last echoes of the centenary have hardly died away, the muttering and rumbling of revolt is heard in widely separated parts of the republic; the secret police are active; bodies of troops are hurried to exposed points; imitating the action of Diaz himself in 1876, Mexican revolutionists are about to hurl themselves across the border from their rallying points in Texas and Arizona. Sudden and violent is the change, yet the suddenness is largely on the surface.

In our opinion, the aged President did not know when to quit. He has made Mexico. What was the neighboring republic when the revolutionist Porfirio Diaz took up arms against President Benito Juárez and his two immediate successors, Lerdo de Tejada and Iglesias? At home, Juárez ruled the country as he might have ruled the few bucks and squaws of his native village; abroad, the government was discredited. What Juárez might have done to restore the prestige of his country, we do not know, for he was taken away almost suddenly by a fatal malady at the time his former pupil at Oajaca and his most efficient military leader was in open war against him. Thus did Porfirio Diaz gallop up to the presidential chair. Utterly sick of warfare,

wasted fields, highwaymen and kidnappers, the people welcomed him and changed the Constitution a few times to please him and retain him in office. He responded to their hopes and expectations. Mexico began to thrive. Foreign capital came in, because under Diaz it was safe; valuable concessions were granted to the foreigners who came to develop Mexico's immense buried wealth, to make the country more prosperous, and, incidentally to enrich themselves. The people murmured, for they thought that the best of everything was rapidly passing into the hands of Englishmen, Germans, and especially Yankees; but the strong arm of Diaz was at the helm and the threatened storm subsided.

Diaz was growing old. A man born in 1830 is no longer a youth in 1904. He wanted a vice-president, and the people obligingly made room for one in the Constitution. Long tenure of office made the old man eager to name the vice-president and obstinate in sticking to his choice. Again the people fretted, but he had his way, and Corral of Sonora was duly elected for a term of six years. Corral was not well liked nor favorably known, still he was the old man's fair-haired boy and that had to suffice.

When the presidential election of 1910 approached, General Bernardo Reyes, then Governor of Nuevo Leon, was loudly acclaimed as the next vice-president; but, as is commonly the case, advancing years had made the aged President even less supple in his limbs and in his will, and he clamored for Corral as children cry for some favorite plaything. Reyes, dashing, gallant soldier that he was, seeing that valor's best part was discretion, resigned and slipped off to Europe. He went with a government appointment to spend plenty of time in studying the cinches used in the French army, or words to that effect.

Francisco I. Madero offered himself to a small but admiring group as a candidate for the presidency and began to deliver campaign speeches. He was charged with inciting the people to sedition and was lodged in jail, where he spent election day. After seven weeks as a guest of the Government, he was released on bail, and was finally told to go in peace, if he would leave the country. He went to San Antonio, Texas, it is said, and there found some malcontents who had preceded him. The present activities are inspired by him, if common report be trusted, and their object is not so much to depose poor old General Diaz, who is traveling so speedily towards the setting sun, as it is to oust the unpopular heir apparent, the hated Corral. What lasting glory would have been that of Diaz if he had recognized the signs of the times and had gracefully bowed himself off the stage while the audience was still good-natured, or at least tolerant! For a time he was necessary; for a longer time, he fancied he was necessary; the people waited for him to outgrow the childish hallucination, but they waited to little purpose. And now, in bitterness of heart, he hears the hurrah of yesterday changed into

the curse of to-day. His dream of greatness has outlasted the real greatness that once was his. God is necessary; any man's place can easily be supplied. This, the regenerator of his country, the "maker of modern Mexico" may now begin to realize.

Base Proselytism

The Most Rev. Archbishop Szeptychi, Primate of Austrian Galicia, has been visiting his co-religionists, the Galicians in Western Canada. He is incensed, as all right-minded men should be, at the tactics employed by Protestants to destroy the faith of the Ruthenian Catholics, who in large numbers have lately settled in the rapidly-developing Canadian Northwest. The Archbishop, in his response to a statement of the Rev. Mr. E. D. MacLaren, of the Presbyterian Board of Missions, does not, according to press reports, mince matters and appeals to Canadians at large for protection.

"We had been told," says the Archbishop, "that our people were being made the prey of evangelicals, but it really required a personal visit to assure ourselves of the extent of the evil. I find their mission societies paying anybody who can speak their language to celebrate a bogus Mass, hear confessions, administer the Sacraments and, strangest of all, openly and publicly, so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers and in the end ruin them as citizens.

"Canada should not permit this. We want our people to be good citizens, good Christians and good Canadians, and therefore they should not be proselytized. Why, I know of a case where a Russian Jew was paid to go through the terrible mockery of a Mass in order to delude the people."

The Mutiny at Rio de Janeiro

"Frankenstein" is an almost forgotten romance. It told how a philosopher formed a monster of super-human size and gave it life by his secret arts. Things went well enough until the monster learned its strength. Then it revolted against its maker and became his master without conscience and cruel beyond conception. The story was a parable of future things: we, to-day, begin to see the reality.

For more than a hundred years the whole process of what men call social progress has involved the degradation of legitimate authority, parental, political and supernatural, so that the chronically rebellious spirit is the pride of Modernism.

Those who imagine themselves the controllers of modern society, would be glad to restrict this spirit to their own circle. But they cannot do so. It permeates

every grade of society, and has got into armies and navies. This is bad enough, but the perfecting of destructive mechanical agents and their concentration, so that a single ship or a single battery is a menace to a whole city, increase the danger incalculably.

A few weeks ago the Portuguese fleet, not a formidable one, turned its guns on Lisbon and accomplished a revolution. No doubt the sailors were astonished at the power in their hands and the ease with which they exercised it. Their officers, it is true, were with them, but this was not necessary for their success. Had the case been otherwise, they could have done what they did. A great Brazilian battleship was in the Tagus at the time. Its crew learned the object lesson under their eyes, and have not been slow to practise it. Hardly had they reached home when they and the crew of the sister ship rose in revolt, slew a captain and several officers, turned their tremendous guns on Rio de Janeiro and informed the government that they would open fire unless their demands were granted. These were simple enough: more pay, less work, no corporal punishment. To hasten matters a shot was every now and then fired into the city. The government had no choice. It granted the demands and the senate passed an amnesty bill. One of the chief men in the state carried the news to the mutineers, who replied that they would take their own time to surrender. The last news is that they have hauled down the red flag and received new officers, and that there is a general feeling of uneasiness in Rio de Janeiro. The best way to remove this is to revive the ideas of authority and obedience.

Governmental Service

In view of complaints sometimes urged that an apparent discrimination is being exercised against Catholics of this country in the matter of holding public office, it may be just as well to recall a fact not sufficiently noted. If our co-religionists have failed to secure a due proportion of offices in the various departments of the government, they are largely themselves to blame. The Civil Service system has been extended so far in this country as to include positions paying salaries as high as \$4,000 in many branches of our government, and these positions are open to competition. The Consular Service is now on a Civil Service basis, and almost all the positions in the Forestry division and in our Insular possessions as well. The secretaries of our embassies and legations are now appointed after examinations. We think it advisable that our Catholic colleges should have departments for the guidance and instruction of pupils who are ambitious for a career in the government service. In the Catholic schools of the British Empire classes for pupils wishing to compete for the Civil Service are a leading feature. In France, too, and Belgium, the Catholic youth find opportunity in Catholic schools to fit themselves for examinations required before entrance into governmental service.

The National Civil Service Board in Washington will, it is known, gladly furnish information to those interested in this subject.

A Protestant Bishop on Unity

A bishop of the Protestant Episcopal Church comforted his hearers lately by telling them that their denomination is the keystone of American Christianity; and he proved his assertion as follows: "The keystone holds up the arch. Our Church stands between the Protestant sects with their numbers and vigor on one hand, and the Greek and Roman communions, with their great organization and overloaded dogma on the other hand, and hopes to bring about a union which God himself can appreciate."

This Protestant bishop knows nothing about arches, but he does not hesitate to speak about what he does not understand. Tell a builder to construct an arch with two huge boulders on one side, and a lot of stones of different sizes and shapes on the other, and he will laugh in your face. The stones in an arch must be of definite size and shape, which must be determined by their mutual relations and the character of the structure. Hand the builder a pudding-stone, small and of no particular form, and say: "Here is the keystone with which you will overcome all difficulties arising from want of adaptability in the other stones," and he will take you for a madman.

That the keystone holds up the arch is a popular notion with just enough truth in it to be allowed to pass uncontradicted. But the combined inward pressures of the stones on both sides are transmitted to the keystone, which must be sufficiently solid to resist the crushing effect. For this something more than the consistency of a pudding-stone, part clay, part pebbles of different kinds, is necessary. Moreover, opposite to the inward pressure is the outward thrust, which tends to spread the arch and cause its collapse. Unless one assumes that in the arch of American Christianity this thrust is overcome by an overpowering attraction of the keystone for each of the elements, that is of the Protestant Episcopal Church for the other denominations, it must be resisted by buttresses. The assumption would be absurd, since the repugnance of every religious body for Episcopalianism, is evident. As for the buttresses, the bishop never thought of them.

Why should the Church in its unity be compared to an arch, unless to flatter Episcopalian vanity? An arch is a difficult thing to understand. Our Lord uses the comparison of a fold, something very easy to understand. But its idea is not a pleasant one, implying as it does, limits, restrictions, subjection to authority, things not agreeable to flesh and blood. Still these are the conditions of unity established by Christ; and therefore the only kind God can approve, notwithstanding the Episcopalian bishop's fancy that He would appreciate the arch, is the unity of the fold.

SOME FRIENDS OF MINE.

III.

THE NOTARY.

He is a many-sided man. In our village he is the wise man par excellence. Whenever any one of us is in a difficulty about law or property, he straightway seeks out the Notary and comes back satisfied. He has never been admitted to the Bar, nor does he accept money for his advice, but in a long business life demanding an accurate knowledge of many obscure topics the Notary has picked up an amount of legal lore that would do credit to a first-class counsellor.

Years ago he attended a famous school and delights to talk about it and the notables with whom he has been on terms of intimacy. He religiously attends his class reunions and the commencements of his college and never fails to come back as pleased as a bridegroom returning from a honeymoon. He belongs to all sorts of fraternal organizations and goes all over the State to their junketings. His experience at various country hotels would make a book.

The Notary has never been robust; all his folks have succumbed to consumption and he lives alone in a great, empty house tenanted, it would seem, by scores of ghosts. He is always well wrapped up and careful of warmth, for the spectre is ever before his eyes. I can look out almost any day and see him plodding purposefully along, a clean cut, ascetic figure, somewhat beyond the middle height, a bit bent now, but withal a handsome man and one you would instinctively trust. He is not an emotional person and speaks in a cool, impersonal way. There is in his manner a hint of those inimitable legal worthies whom the Wizard of the North has sketched for the enjoyment of the world, a little stately, a little distant, but so solidly reliable!

He has a sly and distinctly New England humor. It is a classic to hear him relate a story of some duel of wits with the numerous crusty characters about the village. The finest joke never raises more than a wintry smile, but you can be sure he is laughing internally.

I believe it to be a characteristic of great men to be careless of accidentals. Grizzled generals plan a campaign in a tent as well as in the War Office. Railroad magnates who command skilled armies are equally at home before rosewood desks or plain pine telegraph tables. For them the main thing is the business to be done. So the Notary is no stickler for luxury though he can well afford it. He does all the insurance and conveyancing for miles around, yet he has no office except the rear of an ancient store. In the very heart of the village is a block of venerable buildings that are well on to the century mark. They all have glass bay windows that stick out into the street like the stomachs of corpulent aldermen and the tide rises and falls about the timbers at the rear. In one of these is the Notary's business office. It is an ancient dry goods store which came down to him as a legacy from his father. In the shelves and on the counters are garments and furnishings that would provide for a masquerade ball of the period of the sixties. He never seems to sell anything or to be anxious about selling, but if you find the door open and proclaim an intention of buying he will patiently show you what there is. He is forever talking of closing up the business but never gets around to it. I fancy he would be rather lost if he had not this long, dim store to come to and the familiar boxes and bundles all around him.

Often as I go through the village in the later afternoon or evening I look through the plethoric bay-windows and see in the dim back of the old shop the thin figure of the Notary with his overcoat buttoned to the chin, writing busily at a small table. It always causes me to think I have stepped out of real

life back into those queer days that Scott and Dickens tell of; that I am not surveying a commonplace scene in an ordinary town, but have come upon the original of a famous story. Nor does the illusion vanish when I enter and the Notary looks up and bids me welcome, for the pale, intellectual face in the ghostly surroundings seems utterly fantastic and part of a dream. But when I put together all I know about the Notary I come to recognize that he is as interesting and as unexpected as any character drawn by a novelist. He keeps a store and cares little whether he sells goods or not. He gives advice and gets for it nothing but thanks. He lives in a house that belongs in a story book, and goes up and down the village doing good turns for people precisely as if he were a prince incognito playing benevolent tricks for his own amusement.

But while I am entertaining myself with these fancies the Notary cleans his pen carefully, straightens up and rising steps over to the stove as if he were about to disclose some dark secret. He opens the stove door slowly and methodically deposits in its interior a bit of tobacco juice and returning, seats himself and prepares to talk. He is the most unaccountable of men. A few evenings ago I called upon him and he recited poetry, most of the time enjoying himself hugely. His conversation is never hurried; he always waits until his ideas are marshalled and ready for utterance. Strangers accustomed to clipped syllables and the rapid-fire talk of the street might find this a bit annoying, but it is worth while to wait, for the Notary is a man of wide reading and a well-stored mind.

The one great outstanding fact about the Notary is his bed-rock reliability. There is no dearth of intelligent men in the village, but one never knows when they are not playing some game of their own; you feel they are looking out for themselves at all events, but once the Notary assures you of a thing you know you are on solid ground. He is as incorruptible as the Law. On this account he has built up a large business and I find that many of our summer residents are in constant correspondence with him about their interests and investments. Surely an absolutely honest man is a friend to cherish and grapple to. We have all found it out, and as a result the Notary is a very busy man.

I have often wondered that he is not cynical and embittered. He has always been sickly, lived in a small town though familiar with great cities, never known wife or child, yet he is a good companion and even-tempered. I have never enjoyed the pleasure of dining with the Notary or partaking with him a friendly glass, but I am sure he would lift some rare old vintage with all the grace of an old-time connoisseur, that in fact, taking a drink with him would be a function and one who witnessed it would say, after the fashion of the immortal old lady who lifted Sir Willoughby Patterne from the depths of the conventional: "He has a manner."

The Notary is a Democrat, neither fierce nor enthusiastic, but as a matter of heritage and conviction. His father was one of the old-line Democrats of the state, when the party amounted to something here. Time and circumstances have made no difference to him; he attends all the conventions as a matter of duty, seeming to care little how the election goes so long as he has done his part. He speaks of Mr. Cleveland with a reverence that does himself and that illustrious man much credit. They would have been great friends.

The Notary and the Doctor are inseparables. If you mention one to the other you may be prepared for a eulogy. It is rather pleasant to witness such stalwart friendship in these days when men barter so much for a dollar or the expectation of an office. These two veterans go off together to a ball game with the glee of college boys and come back to tell of the heroic performances of some famous pitcher or batsman. They have never learned to grow old.

The Notary is a Methodist and pays his dues religiously, but he is no ranter; his understanding and sympathies are too catholic for such a narrow, hectic creed. I imagine he would say if I asked him: "I am a conservative Methodist."

One of these days the grim Reaper will gather him in and I do not think our townsmen realize what a gap he will leave. We have all learned to depend upon him and accept his decisions as final. I fear he will leave no successor. I fear much there will never be another who will dispense sane advice and good law with such a pleasant smile, who will be so ready to crack a joke and then turn to the serious business at hand. When he goes before the Great Court, I hope the Judge will find the weight of his long years of ceaseless kindness tipping the scale on any undogmatic leanings on the other side, for he has been a power for good all his life.

CHARLES W. COLLINS.

LITERATURE

My Mark Twain. By WILLIAM DEAN HOWELLS. New York: Harper & Brothers. Price, \$1.40 net.

Mr. Howells divides his book into two parts; the first, containing his reminiscences of the late humorist, covering a period of forty-five years; the second, a reproduction of his criticisms of Mr. Clemens as a writer. It is unnecessary to state that the interest of the book is mainly confined to its first part. In this portion of the volume a skilled and observant craftsman gives us the impressions, that remain in his memory, of a friendship and boon fellowship that endured for more than half a life-time. The sense of loss and of the imminence of death pervades these pages and gives them a poignant sincerity and directness which are not the ordinary characteristics of Mr. Howells's style. Deep and genuine affection, hinted at in the possessive pronoun of the book's title, breaks down the fortifications of debonair philosophy and aimless speculation which Mr. Howells usually erects between himself and his readers. For this reason, aside from the interest attached to his subject, these few pages of rambling reminiscences by a distinguished veteran in American letters have a value that one may not always attach to the author's more elaborate and finished works.

As for the subject of these memories the picture of the man which these pages unfold is not substantially different from what his writings themselves suggest. Honesty was a conspicuous trait of Mr. Clemens's character; but it was that kind of rather obtrusive honesty which distinguishes self-opinionated and ill-informed men. Mr. Clemens's moral and religious ideals were the crude and elementary ones of a frontier town of the west; with these he was satisfied and he was always honest in acting up to them. But like most men, a little over-conscious of their honesty, he was sometimes too quick to see shams and discovered them often in the heart-deep sincerities of millions of his fellowmen.

This was especially true in his attitude towards religion in general and towards the Catholic Church in particular. His unwarranted confidence in his own conclusions kept him from approaching religious truth in an humble spirit of enquiry. He never quite succeeded in seeing organized religious society from any other point of view than that of a rough mining camp, where a few natural virtues do service as a complete expression of spiritual life. This defect in his outlook was the secret of his literary success. He reduced everything to the low average of an incipient civilization. He translated life into the terms of the prospectors' camp or the pilot-house of an ante-bellum steamboat. Mr. Howells is unconsciously amusing in the horror with which he recalls a certain occasion when Longfellow, Holmes, and Emerson were made, to their very faces and at a

public dinner, the unappreciative objects of this peculiar irreverence of the humorist. What strikes the Catholic reader in the account of this incident is the fact that it was considered such atrociously bad taste by men who applauded the same humor when exercised at the expense of persons and institutions far more sacred than the three New England pundits.

J. J. D.

Melchior of Boston. By MICHAEL EARLS, S.J. New York: Benziger Brothers. Price, \$1.00.

This is a story about a non-Catholic man of business living in Boston, his Catholic wife and his son Kevin, who went to a Catholic school, not to mention Kevin's younger brother and sisters, and a number of interesting minor characters. The central theme is the difference of faith between the parents, surely a serious problem; but the adjustment of religious sixes and sevens is worked out through Kevin and a Christmas mystery play, so that we are uncertain to whom the novel will be more interesting, the children or the grown-ups.

The narrative of the play, which is woven into the tale very cleverly, is itself a story within a story and is made to unite the present with the distant past in an identity of spiritual experience. The author indicates the somewhat startling synthesis in his title with its commingled suggestion of the ancient and the new. But we can assure the reader that it has all been done without straining or unnatural effort. The college gives a Christmas play; one of the principal characters in it falls sick at the last minute, a tragic situation for any professor who has charge of a college play (but this professor keeps his head in a most remarkable fashion); a "ringer," a rank outsider, comes to the rescue; but in the present instance all the odium falls upon the "ringer" in the eyes of his narrow associates. How the play comes off and what happened to the "ringer" is all told in the book with a light and deft touch. The story gathers momentum rather slowly; but after it strikes its gait it proceeds nimbly and is breathless enough. This is, we believe, the author's first long story, and we congratulate him on his success and hope he will make more sorties into the field of Catholic fiction.

J. J. D.

Our Lady's Lutenist. By the REV. DAVID BEARNE, S.J. New York: Benziger Bros.

"Our Lady's Lutenist" is a collection of stories and pious legends, all of them very edifying, all of them written in good English, all of them having a certain unity, inasmuch as they are all narratives of the brave days of old, although it would seem that Father Bearne is addressing himself to different audiences—sometimes to children, and sometimes to older people. The last story of the set, "The Miller's Son," is as perfect a Catholic short story as one could find. The little volume will make for higher ideals and a more Catholic spirit.

F. J. FINN, S.J.

The Old Mill on the Withrose. By REV. HENRY S. SPALDING, S.J. New York: Benziger Bros. Price, 85 cents.

If a boy wishes to add some very desirable names to his list of friends, let him make the acquaintance of the young Kentuckians whom Father Spalding introduces. Why is it that the boy in a story book is so often of an extreme type? He is either too good to live or too clever to live long or too mean to live at all. But here we have boys, just boys, natural enough to be human. The local color is not confined to Mr. Robert Lindon, who could hardly be found on the right bank of the Ohio, but there are royal sports to which no State less favored than Kentucky can lay any claim. Fishing and gunning and snaring call up pleasant memories in the sober grown-up and

fire the youngster's fancy. Even now we recall a young Bostonian who, thanks to the help of a Kentuckian, successfully snared a rabbit. It had died a week or two before. Then we have "moonshiners" and night riders and secret service men, to thrill us while we hope for the best and fear the worst. But where is the Kentucky boy old enough to talk, who would discuss illicit stills with a stranger as young Hunter does at the Mammoth Cave? Let us have some more Kentucky scenes and people sketched by the same sympathetic hand. * * *

History of the Telugu Christians. By a Father of the Mill Hill St. Joseph's Society. Trichinopoly, British India: St. Joseph's Industrial School Press. Price, one rupee.

Published with the approbation of the venerable Metropolitan of Madras, Archbishop Colgan, this little book of some three hundred pages gives an account of the labors of the early Jesuit missionaries in the east-central part of what is now British India. The history covers a period of less than a hundred years, and traces the trials and triumphs of the missionaries in their own words as taken from their reports to their superiors and their letters to friends and benefactors in Europe.

This mission was undertaken at the end of the seventeenth century under the auspices of Louis XIV of France, but before it had rounded out a century the Jesuits were suppressed and the promising field was abandoned. Since Portuguese vessels would not carry French missionaries and French vessels rarely sailed to that distant region, the French Jesuits traced out a route of their own across Persia and often profited by the kindness of English shipmasters to help them on their way.

As might be expected, the book contains many edifying instances of heroic constancy among the converts, who often suffered grievous hardships for the Faith. The missionaries also acquaint us with many details of the social customs of the people among whom they labored.

A very complete index and a map of British India are included in the book. Whoever feels even a faint interest in the work of the foreign missions may profitably read this unpretentious little volume. * * *

Sermons of St. Bernard on Advent and Christmas. Including the Famous Treatise on the Incarnation, called "Missus Est," with Introduction by the Rt. Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York, Cincinnati, Chicago: Benziger Bros. 12mo, net 75 cents.

St. Bernard was an elegant speaker and a prudent counselor, but he was above all a man of God, one whom no worldly occupation or concern could draw away from a holy intimacy with things divine. His book "De Consideratione," composed for the guidance of Pope Eugene III, has been the text book for many a pontiff, and his sermons have been an incentive to many in a less exalted station. Nineteen sermons have been translated from his strong and vigorous Latin speech into an English that seems to preserve, even in its modern dress, more than a suggestion of the saint of the twelfth century. Above all things, the note struck by the holy Benedictine abbot rings true. He leads us by the hand through the pleasant groves and up the lofty heights where contemplation finds spiritual food and refreshment, and we need have no fear that while under his guidance we may possibly wander from the way of the saints into the quaggy forests or over the perilous cliffs of questionable or mistaken spirituality. The price of the book is no indication of its great worth, and, we may add, no indication of the immense labor involved in the accommodating to our English tongue the piety, the fervor and the spiritual enlightenment contained in these outpourings of the heart of the "Mellifluous Doctor" of Clairvaux. * * *

BOOKS RECEIVED

- Heroes of California. By George Wharton James. Boston: Little, Brown & Co. Net \$2.00.
 Twenty Years at Hull-House. By Jane Addams. New York: The Macmillan Co. Net \$2.50.
 History of the Telugu Christians. By a Father of the Mill Hill St. Joseph's Society. Trichinopoly, Br. India: St. Joseph's Industrial School Press.
 The Lectionary. Its Sources and History. By Jules Baudot, Benedictine. St. Louis: B. Herder. Net \$1.00.
 The History of the Passion. Revised Edition. By James Groenings, S.J. St. Louis: B. Herder. Net \$1.25.
 A Life's Ambition. (Ven. Philippine Duchesne 1769-1852). By M. T. Kelly. St. Louis: B. Herder. Net 35 cents. (Reviewed in AMERICA, October 8).
 The Making of Jim O'Neill. A Story of Seminary Life. By M. J. F. St. Louis: B. Herder. Net 35 cents. (Reviewed in AMERICA, October 8).
German Publication
 Die Leidensgeschichte. Unseres Herrn Jesu Christi. Von Jakob Grönings. St. Louis: B. Herder. Net \$1.25.
Pamphlets, Etc.
 Old Christianity vs. New Paganism. By Rev. Bernard J. Otten, S. J. St. Louis: B. Herder. Net 25 cents.
 Calendar of the Blessed Sacrament. New York: The Sentinel Press. 185 East 76th Street. Net 25 cents; by mail 30 cents.

EDUCATION

In the sixteenth annual report which Monsignor P. R. McDevitt, Superintendent of the archdiocesan schools, recently made to Archbishop Ryan of Philadelphia, certain paragraphs occur which deserve the widest circulation. The Monsignor speaks frankly regarding school conditions. Thus noting the "widespread belief, whether based on truth or not does not here call for comment, that the elementary schools of the country, both public and private are not fulfilling the mission for which they were established," the report is not slow to urge some practical remedies for the ills complained of:

"There must be an adequate preparation of teachers on the part of the teaching religious communities, and this must be met with just and reasonable conditions in the schools. Overcrowded classes and badly constructed and poorly ventilated school buildings exhaust the vitality of teachers, neutralize their efficiency and render fruitless even the most earnest and energetic efforts."

Speaking on the necessity for playgrounds for the children, it says:

"Inseparably associated with those things already named is the consideration of the child's physical well-being, especially in the congested centres of population. The inter-relation of the moral, intellectual and physical life of the child demands the development of each. In the rural districts and smaller towns, where the woods and the fields are within easy reach, the child-pupil has opportunity for the exercises that develop a healthy mind and body; but in the large centres of population the child must turn to the streets to indulge those play instincts which are such a vital part in the

formation of his moral character and the preservation of his bodily health.

"Simple and plain instruction on hygiene should be given in the schools, and since medical care given early in life will do much to save children from the disastrous consequences which arise from the neglect to provide treatment before diseases become chronic and incurable, the attention of parents should be called to defects in the child's hearing and sight."

* * *

One is glad, too, to find again in Monsignor McDevitt's report the strong note which won for his report of last year, the unqualified praise of Catholics generally. Touching the question of citizens guarding their rights in the educational field against the inroads of sectarian bodies, the Right Reverend Superintendent of Philadelphia's Catholic schools says:

"There are those who speak and act as if our rights as citizens were privileges, which won for his report of last year the cording to the tolerant or intolerant spirit of the institutions of the land. We should not allow such individuals to remain under any delusion. Firmly and unmistakably we should make them understand that while we ask no favors, we will not submit to injustice nor tolerate encroachment upon our rights as individual members of the Commonwealth; that we exist in virtue of no special immunity, we hold our rights by no man's allowance."

* * *

Nor does the Monsignor fail to make use of the opportunity which the preparation of his annual report affords to accentuate a point to which Catholics are beginning to devote serious attention. The documents presented to the Archbishop by his superintendent show that in the scholastic year of 1909-10 the number of pupils in the archdiocesan schools increased from 62,381 to 62,834. It were easy to compute the immense outlay of money this involves for school buildings, school equipment, teachers' salaries and the many incidental expenses up-to-date school management demands. Monsignor McDevitt makes no idle boast then, when he affirms:

"If at any moment the Catholics of Philadelphia decided to close their elementary schools and send their children to the public schools for that education which our constitutional rights guarantee, and for which they are paying their quota of taxation, and to divert to the establishment and maintenance of a university the millions they are now spending in the support of Catholic education, there would arise at once an institution of learning that would take its place among the foremost of the world."

PULPIT, PRESS AND PLATFORM

William Michael Byrne, formerly United States District Attorney for Delaware and more recently an Assistant United States Attorney in New York, has sent a telegram to President Taft protesting against a hasty recognition of the new republic of Portugal. Mr. Byrne is a staunch Republican and believes implicitly in the principles of representative government. He is not sure, however, that the people had anything to do with the inauguration of the new régime in Portugal, and until this fact is ascertained to a certainty he desires that any action looking to a recognition of the new Government be deferred. This is Mr. Byrne's telegram to President Taft:

THE PRESIDENT, WASHINGTON, D. C.:

Sir:—New York newspapers report resolutions of Republican Club here asking you to recognize the Republic of Portugal. What's the hurry? Does the present régime obtain its power to govern from the consent of the governed? Why not wait for a referendum of this question to the Portuguese people? Is it a reason for recognition that the cabal of doctrinaires now on top in Portugal stained their power in its birth by the blood of priests and Sisters? Are they safe guardians of liberty who make war on Sisters of Charity—a sisterhood that in our hour of civil anguish floated like angels over every American battlefield? I desire to see self-government supreme the world over; but it must be self-government of the American brand, built on the twin pillars of liberty and justice. Such self-government I hope to see extend to Ireland, to Egypt, to India. What the priests and Sisters of Portugal claim is what your ancestors, the Puritans claimed—the right to worship God in the form of religion which they deemed it agreeable to adopt. The Puritans were persecuted, not because they worshipped God, but because that worship took a peculiar form. Rather than submit to an invasion of their right to follow their own form of worship, your ancestors endured exile and braved the dangers of an unknown land. For insisting on that same right of formal worship in the twentieth century, the Portuguese priests and Sisters are shot to death by the ruling cabal in Portugal. Other nations are pausing before recognition. Millions of American citizens confidently rely in this matter on that equipoise of character which has won for you the admiration of your countrymen.

As a citizen, American born, and since my majority a member of the Republican party, I protest against haste in so grave a matter.

WILLIAM MICHAEL BYRNE.

SOCIOLOGY

According to the *Univers Israélite*, there are in the entire world 11,817,783 Jews. Of these nearly half, 5,110,548 are in Russia. Nearly one-tenth of the total number of Jews are in New York, which has the largest Jewish population of any city, viz., 1,162,000. Warsaw, with only 254,712, comes next to New York. Outside New York there are only 732,000 Jews in the whole western hemisphere. London has only 144,300 Jews.

The Congestion of Population Commission asked Commissioner Chadwick of the Board of Water Supply, New York, how it is that the laborers on the Catskill Aqueduct are all recent immigrants instead of being drawn from the "army of the unemployed." He answered that it is because the unemployed will not take the work. The commission suggested that they would not take the work at the wages given. Mr. Chadwick acknowledged that this had something to do with it, but added that the wages are \$1.50 to \$1.75 a day for which he could get all the labor he wished in the city, but the American laborer will not go to the country. We would suggest that a glance at "the army of the unemployed" shows that its members are as a rule incapable of the work the robust immigrant makes nothing of. The physically fit American can, as a rule, get all the work he wants in town, and naturally chooses it. Such as the towns have made unfit cannot work with pick, spade and shovel, even though they were willing to do so. The problem is a more difficult one than it appears at first sight.

The Hindus in the United States are petitioning the Viceroy of India to see that they are protected in their rights as British subjects, which, they hold, give them the right to enter the British dominions when and where they please. They complain that this right is not recognized by Canada, which persists in excluding them.

In an English court lately Mr. Justice Darling made some very interesting remarks. A gentleman had borrowed a considerable sum from a loan office trading under the name of "Fortescue." Though he had repaid an amount equal to the principal, plus 25 per cent. interest, the debt was still undischarged. He refused to pay any more and "Fortescue" sued him. The proprietor of the loan office turned out to be a person of the name Cohen. "Who is 'Fortescue?'" asked the Judge. "There is no 'Fortescue,'" answered Mr. Cohen, "it is my 'trade name.'" "'Fortescue' is not a trade name," said Mr. Justice Darling, "it is a noble name and has been such for

centuries. Something ought to be done to prevent persons bearing such names as 'Cohen' from using in their business names of the nobility to deceive the unwary." He then dismissed the case.

The eleventh annual meeting of the National Civic Federation will be held in New York City on January 12, 13, 14, next. The chief topics of discussion will be the regulation of corporations and combinations of railways and municipal utilities, compensation for industrial accidents and arbitration and conciliation. The idea of the Federation is to bring together men from all parties and classes for the consideration of the topics that are agitating the economic world, and for this purpose its executive committee is made up of well-known men drawn from amongst employers, wage earners and the general public. It is to be hoped that its deliberation will be productive of good.

ECONOMICS

In 1908 the value of milk and cream exported from Canada to the United States was just \$24. In 1909 it was \$549, and in 1910 it was \$450,413. This remarkable increase is due to the reduction of duty in the new tariff. Prince Edward Island has begun shipping cream in large quantities to Boston by the Plant line steamers. The price of cream (50 per cent. butter fat) at Charlottetown is 32 cents per quart, f.o.b. the freight is 3 cents per gallon.

We are in the habit of looking on the American continent as the chief source of wheat for Europe. Two years ago Canada and the United States sent to Western Europe over forty-six million bushels, while Russia and the Danubian provinces sent only thirty-three million. This year American shipments are only sixteen million bushels, while those of Eastern Europe have risen to ninety-five millions. Russia is exporting this year no less than 68 per cent. of the world's shipments.

The prices of meat are falling. This is said to be due to the great corn crop which enables farmers to use it for fattening stock. Some will have that it is the result of the elections. It seems that the public are not getting the full benefit of the reductions announced by the packing houses, and the retailers say that they are in the same plight. It remains to be seen whether the fall in price will last for any length of time.

The Cunard Company has asked its builders for tenders for a new ship 885 feet long, 95 feet beam, and 50,000 tons displacement. The engines are to be turbines, the speed 23 knots and the cost about \$10,000,000. It is intended to be a rival of the new White

Star ships, and will steam two knots an hour faster than these, though it will be more than three knots slower than the *Mauretania*. Its fittings are to surpass in luxury anything on the ocean.

ECCLESIASTICAL ITEMS

Following a splendid demonstration in his honor on the occasion of the dedication of a new parish church in Pankow, His Eminence Cardinal Prince-Bishop Kopp, of Breslau, in an address to the parishioners, used the opportunity to deny the charges of disunion among the bishops of the German Empire, which the Church's enemies have not ceased to inject into the recent *Borromeo* Encyclical controversy. The Cardinal declared:

"I am glad to testify to the close union and harmony subsisting between the Catholics of this land and their bishops, between the bishops and their head, the Supreme Pontiff, and between the bishops themselves. You are aware, my friends, that this mutual relation of agreement decreed of God, has been lightly spoken of recently by those opposed to us. Your bishops, especially, have been accused of a want of unity among themselves; they are affirmed to mistrust one another, and even meaner sentiments are said to control their mutual dealings. All such talk is false and foundationless. No bishop among us has yielded to the disloyalty such fictions suggest. Your bishops stand together in loving union and their mutual confidence is absolute. Believe me, we shall never fail to go before you, our people, an example of the intimate, close union of hearts that should characterize us all."

The 125th anniversary of "Old" St. Peter's Church, New York, was celebrated recently with fitting ceremony. The Rector of the church, Monsignor James H. McGean, was the celebrant at the solemn high Mass. Many of the old members of St. Peter's, who are now scattered all over the city and its environs, and whose fathers and grandfathers were members of the church when old New York was young, attended the Mass. The Rev. Owen Hill, of the Society of Jesus, preached a sermon recounting the glories of old St. Peter's and the tribulations of its early founders.

The Church of St. Vincent de Paul, Brooklyn, of which the Rev. Thomas E. Carroll is the Pastor, commemorated its fiftieth anniversary on November 21. Prominent among those present at the solemn high Mass in honor of the jubilee were the Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn, the Auxiliary Bishop of the diocese, Right Rev. George W. Mundelein, and Monsignors Barrett, O'Hare, McGolrick, Kaupert, McCarthy, McNamee and

McNamara. The occasion was likewise honored by the presence of one hundred priests from the Brooklyn diocese and elsewhere. The officers of the Mass were priests who in their boyhood were altar boys at St. Vincent's.

The alumni of three Catholic institutions were represented at a celebration which was held at St. Mary's Seminary, Baltimore, on the Feast of the Presentation of the Blessed Virgin. The three institutions were St. Mary's, Baltimore, the Procure of St. Sulpice, Rome, and the Seminary of St. Sulpice, Paris. The guests present included his Eminence, Cardinal Gibbons, and two distinguished visitors from Europe, the Very Rev. F. X. Herzog, of Rome, Procurator-General of the Sulpicians, and Very Rev. Henry Garriguet, Superior-General. It was on account of their presence that the alumni of the various seminaries were invited to attend. At the solemn high Mass Father Garriguet was the celebrant and Cardinal Gibbons presided. The sermon was preached by the Rt. Rev. Louis S. Walsh, of Portland, Me. At the Alumni meeting the treasurer of the chapel fund reported that he had \$66,871.39 towards building a new chapel for the seminary, but that \$25,000 of this amount was subject to life annuities and not actually available.

PERSONAL

Mr. Alfred J. Talley, at the Church of the Immaculate Conception, on November 23, delivered his lecture on the Passion Play of Oberammergau and repeated the impression which the lecture recently created in the Church of St. Ignatius, where the lecture was given under the auspices of the St. Vincent de Paul Society. Mr. Talley is well known as a lawyer and a prominent Catholic layman, and his treatment of this exalted theme is scholarly, sympathetic and reverent. The pictures shown represent the highest development of the art of photography, the coloring being particularly fine. During December the lecture will be given at the Catholic Club under the auspices of the Art Committee, and at the Church of All Saints, of which Rev. James W. Power is Rector.

A despatch from Rome announces the appointment of a new Bishop for the Diocese of Leavenworth, Kansas, in succession to the Right Reverend Thomas F. Lillis, recently transferred to Kansas City, Mo., as Coadjutor *cum jure successionis* to Bishop Hogan. Very Rev. John Ward, for many years the efficient Rector of the Cathedral in Leavenworth, has been selected by Pius X to fill the vacant see.

A marble tablet to the memory of the Rev. Herman Blumensaat, S.J., was un-

veiled; November 27, in the new Catholic chapel in course of construction on Blackwell's Island, New York City. Father Blumensaat, who died May 11, 1901, was for fourteen years chaplain of the city's wards in the institutions under the Department of Charities. The tablet is the gift of the physicians on the island at the time of Father Blumensaat's death, and has been held during the intervening years awaiting the building of the chapel, which was originally his project. Present at the exercises were Commissioner of Charities Michael J. Drummond and Frank J. Goodwin, representing the Department; Thomas M. Mulry, President of the St. Vincent de Paul Society and former Commissioner of Charities; Henry Heide, trustee of the Emigrant Industrial Savings Bank; Frank J. Gannon, President of the Catholic Club; the Rev. David J. Hearn, S.J., Pastor of St. Ignatius' Church; Justice Edward B. Amend and Professor Charles G. Herbermann, editor-in-chief of "The Catholic Encyclopedia."

Henry Heide and Herman Blumensaat, then a layman, came to this country together as young men, and before the latter entered the priesthood were partners in business. As a priest Father Blumensaat was sent to Blackwell's Island thirty years ago. He remained there continuously for fourteen years, except for the period when a cholera epidemic threatened in 1892. He then went to the temporary hospital on Fire Island and ministered to the quarantined sufferers. There is a Catholic population of 2,300 on the island. The chapel will seat about 1,500, with accommodations for about 200 more in cripple chairs. At present services are conducted in a loft in one of the old buildings. The Jesuits have been in charge of the city institutions on the island since 1853.

SCIENCE

Though seemingly paradoxical, the fact is fully established that the efficiency of the blast furnace is greatly increased with the refrigerating of the air before injection. The refrigeration causes the air to become dried before coming in contact with the flame, thus economizing the heat of the furnace. The process is said to effect a net saving of from 30 to 35 per cent. in fuel.

While studying the spectra of various admixtures of salts, Comte de Gramont and M. Drecy observed that the chief cyanogen band may be produced under conditions where the presence of the compound of cyanogen is quite unlikely, though the constituents, nitrogen and carbon, are manifestly present. Hence they conclude that the band spectrum of cyanogen may not

necessarily argue the presence of the deadly compound. This will be a crumb of comfort the next time we think the earth is about to pass through the tail of a comet whose spectrum shows the cyanogen lines.

Copper-clad steel of any desired thickness in which the two metals are so intimately united that the combination may be submitted to any of the usual processes of working metals, has been manufactured recently. The qualities of this new product are worthy of note. The tensile strength is equal to, and sometimes greater than that of steel of the same sectional area. It answers well as a wire for electrical and mechanical purposes, and for the same ohmic resistance, a much smaller size is required than when galvanized iron wire is used. The resistance of the combined metal is about the same as that of copper.

H. A. Danne estimates the total output of natural gas in the West Virginia oil fields at 1,300,000,000 cubic feet per diem, of which 300,000,000 go to waste. The thermal efficiency he rates at 1134 B. T. U. (882,252 foot pounds) per cubic foot with a falling off to 900 B. T. U. (700,200 foot pounds) after compression due to the decomposition of liquefied hydro-carbons. As gas and oil are accompanied by coal and salt water, and the pressure of the gas is invariably affected by seismic disturbances, he infers that these hydro-carbons are generated from carbonaceous deposits by the earth's interior heat, that they are still being generated under tremendous pressure and that the change of temperature due to the release of that pressure brings about the deposition of some of their constituents in the pockets known as oil pools.

A remarkable alloy, Ruebel bronze, has been prepared in Germany. Magnesium, its main constituent, is mixed with zinc, copper, and aluminum. Like the other recent alloys, it joins high tensile strength to low specific gravity. It promises to be most useful in the construction of air-ships, as it will reduce their weight to one-third or one fourth of what it is at present.

F. A. TONDORF, S.J.

OBITUARY

Sister Mary Agnes Moran, who for more than fifty years had been a Sister of Mercy, died at the Mercy Hospital, Baltimore, on November 25. On July 29 she celebrated her fiftieth anniversary as a nun. During the War she was a nurse at the Douglas Hospital, Washington, after which she was connected with several schools as teacher or superior.